The Churchman.

VOLUME XVIII. NO. 35. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 919.

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DAILY SERVICE.

"Serve the Lord with gladness, and come before His presence with a song." "O go your way into His gates with thanksgiving, and into His courts with praise."—[Jubilate Deo.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church............At 9 A. M., and 3 P. M.
All Saints' Church............" 6 "
St. Luke's Church............" 8 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 5 P. M.

St. Clement's Church............" 8 A. M.
Calvary Church............" 8 " and 6 P. M.
Church of The Annunciation............" 8 " and 4½ "
Church of The Holy Communion............" 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A.M.
Church of The Crucifixion............" 8 A. M.

Calendar for October.]

29. Nineteenth Sunday after Trinity.

NOVEMBER.

1. All Saints.
2. Thanksgiving Day—(unless some other day is appointed by the civil authority). A Special Service for the day, printed immediately before the Family Prayer.
5. Twentieth Sunday after Trinity.
12. Twenty-First Sunday after Trinity.
19. Twenty-Second Sunday after Trinity.
26. Twenty-Third Sunday after Trinity. [The Collect, Epistle, and Gospel, for the Twenty-Fifth Sunday, are to be used.]
30. St. Andrew the Apostle.

THANKSGIVING DAYS APPOINTED BY THE CIVIL AUTHORITY.

November 16.—Maine—New Hampshire.
" 23.—Pennsylvania—New Jersey—Maryland.
" 24.—Missouri.
" 30.—Massachusetts—Connecticut.

☞ The proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

(From the Banner of the Cross.)

The following beautiful lines, taken from the Children's Magazine, expressive of a cherished truth of our infant years—the continual guardianship of the Holy Angels—will not be unacceptable to even elder readers, who in their thoughts upon the Church's Angel Day, look back to the happy period when first they learned to lisp Bishop Ken's sweet hymn.

Though somewhat a *neglected* truth, it is yet a *truth*. It is an ancient truth. It is a *darling* truth. Impressed, in childish days, upon the tender mind, it sinks deeply and indelibly as years increase. Time brings out its tints. It aids to mark the whole character. It aids to form the man. From the cradle to the grave, through all the changing scenes of life, Ministering Spirits cheer him on his way.[*] And every child of God should know it. Every Christian lamb should feel its reality. And every Christian man should acknowledge it and adore Him, who has "ordained and constituted the services of Angels and men in a wonderful order."

MINISTERING ANGELS.

HEBREWS I: XIV. MATTHEW XVIII: X.

Do angels minister to me?
Can such a wonder ever be?
O, sure they are too great,
Too glorious, with their raiments white,
And wings so beautiful and bright,
Upon a child to wait!

Yet so it is, in truth, I know;
For Jesus Christ has told us so;[†]
And that to them is given
The loving task to guard with care,
And keep from every evil snare,
The chosen ones of Heaven.

He says of children's angels, too,
That they His Father's glory view,
And stand before His sight,
In presence of that awful throne
Whose pavement is of sardine stone,
Whose canopy, of light.

When sinful men return to God,
Admonished by His chastening rod,
And cast the base alloy
Of Satan's leaven[‡] far away,
And all in tears repent and pray,
The angels sing for joy.

And so, if I am good and mild,
And try to be a holy child,
My angel will rejoice,
And sound his golden harp to Him
Who dwells among the cherubim,
And praise him with his voice.

But if I sin against the Lord,
By evil thought or evil word,
Or do a wicked thing,
Ah! then what will my angel say?
O, he will turn his face away,
And veil it with his wing!

Then let me pray to Him who sends
His angels down to be our friends,
That, strengthened by His grace,
I may not prove a wandering sheep,
Nor ever make my angel weep,
Or hide his glorious face!

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[*] "*Mira animarum dignitas ut quævis ab ortu Angelorum habeat*," &c. O the wondrous dignity of the souls of men, that not one of them is sent from above without an angel thence allotted to accompany it, and protect it here on earth.—*S. Hyeronymus*, Psalm xxxiv, 7.

[†] By the mouth of His holy Apostle.—Heb. 1. 14.

[‡] Satan's leaven is "the leaven of malice and wickedness," which *alloys*, that is, corrupts, the heart.

Communications.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION VII.

THE CHURCH HAD NOT BECOME APOSTATE AT THE TIME OF THE REFORMATION.

Before proceeding any further in our attempt to identify the Church since the Reformation, in order to make our way perfectly sure before us, we must pause and consider whether the Church had become apostate at or before the time when the Reformation commenced. That darkness, gross darkness, corruption, and superstition, had covered, as it were, the face of the earth, admits of no denial. It is the opinion of some, that "there was a time when the Church was so essentially corrupt, that she ceased to be a Church of Christ, and her officers ceased to be ministers of Christ." If so, then, any connecion with the past, through that channel, can be of no avail.

We might here enter a plea of exception in favor of the Eastern Churches, on the ground that they were not involved in the same corruptions as the Roman Church. But it is unnecessary to attend to that suggestion here, for several reasons. Those that bring this charge against the Churches in the Roman obedience, extend it also to those in the East. And besides, none of the Churches that we shall notice claim to have been derived from the Eastern Church: so that, for all present purposes, we may consider them all one.

Now, looking at a Church simply as a visible society, we may say that it is not apostate, or extinct, so long as it has within itself the powers of recovery and reformation. If it has the ministry and the Scriptures, it is competent to all the ecclesiastical functions necessary to life and vigor. Now, that the Churches in the Roman obedience were capable of reformation, is a position that has never been denied, that I know of, and I presume it never will.

But let us look at the Scriptures. In the Book of the Prophet Daniel[*] is a prediction, that, at a time then sufficiently indicated, "the God of Heaven would set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, and it shall stand forever."

Now, when we remember that the time indicated in this prophecy was the time of our Saviour—that, in the Gospels, the religious society, or estate, which He had come to establish, is called the kingdom of God—how He began by preaching that the kingdom had come[†]—how He declared to His disheartened followers, for their encouragement, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"[‡]—and how, as He left the world, He appointed unto His Apostles a kingdom as His Father had appointed unto Him,[||]—there seems to be no room left to doubt that the kingdom spoken of by the Prophet was the one established by our Lord and His Apostles, and is what we and they generally call the Church. If so, the declaration of the Prophet is conclusive proof of two points: namely, that the Church will not be destroyed, because apostate, or cease to exist as Christ's Church; and secondly, that it will not be left or given to another people—that it always will exist, and always may be traced or identified, by following the history of "*the people*" to whom it was at first given, and of whom it then consisted.

I might enlarge upon the bearing of this text upon the importance of the identity of the Church, and upon the mode of identifying it which I have pointed out in the foregoing sections, and intend to pursue in those that follow. But leaving all this, I will refer only to its bearing on the one point before us. It proves that the Church had not become extinct, or lost its ecclesiastical character.

Again: Our Lord declared of His Church, that the gates of Hell should not prevail against it.[§] This passage implies, at the least, that the Church should not become extinct. If the language refers merely to a function of the Church, namely, that it should conduct to final salvation all souls that should be committed to its care or guidance, despite all the powers of Hell to the contrary—yet it must continue to be the true Church of Christ, in order to perform that function, as long as the function itself is to be performed; that is, until the Second Advent.

Once more: As our Lord was ascending to Heaven, He promised, "Lo, I am with you *always*, even unto the end of the world."[¶] "*Always*," in the Greek, is "*every day*."

In other connections, a very important question might here be raised, whether this promise was made to the Apostles, or to the Church at large. But, for our present purpose, the question is of no consequence; for if the promise was to either, it was to both; since the ministry, as long as they were to continue at all, must remain in the Church, and inseparable from it.

If thus the Lord has promised to be with the Church or its ministry, "*alway, every day*," unto the end of the world, it has not become apostate. It is not apostate, while He is with it; and His promise is for "every day unto the end of the world."

We may then admit that the Church had become very corrupt, at the commencement of the Reformation, without entertaining any fear that it had become apostate, or ceased be the Church of Christ—the people to whom the kingdom was given, and against which the gates of Hell should not prevail, and with whom He would be alway, even unto the end of the world.

The analogy of the Jewish history seems to me to be in point. That Church became very corrupt at several periods in its history; but, notwithstanding, it did not cease to be God's covenant people. We might mention several periods when it was, perhaps, fully as corrupt as the Churches in the Roman obedience at the commencement of the Reformation, and yet it ceased not to be the Church of God.

There is one important consideration in relation to this subject to be derived from the history of the Council of Trent. This Council was not held until after the Reformation had commenced. The English Church took no part in it, and never assented to its doings. Now, until this Council, the Church in the Roman obedience were not committed to many of the worst abuses and corruptions which were then incorporated into their Rule of Faith. These abuses and corruptions were in existence, and had been approved and allowed by Provincial Councils; but their formal adoption of them, as necessary to salvation, at a Council of Trent, put the whole Roman Church into an entirely new position in its relation to the Catholich Church of Christ. And it would certainly be much more difficult to defend it against the charge of apostacy since that Council than before; that is, since the Reformation, than before. Until that time, they were historically a part of "*the people*" to whom the kingdom was given—they had the ministry and the Scriptures, and they had not formally and professedly set forth any new Rule of Faith peculiar to themselves, and excluding from the Christian estate, or condition, all who do not adopt their Rule.[**] It may, perhaps, be worthy of consideration, whether the Churches in the Roman obedience did not become apostate by their adoption of this new Creed. It is certain that they assumed thereby an attitude of schismatic opposition to the whole Catholic Church of Christ in the preceding centuries. But this Creed was not adopted until after the Reformation; and whatever may be its effects upon the position of those that have adopted it, its adoption by the unreformed does by no means involve the reformed branches of the Church in its legitimate consequences.

In further pursuing this subject, I will use the language of the Rev. Dr. Lathrop, late of West Springfield, Mass. The origin of the passage is worthy of note. He and his people had been imposed upon by a man claiming to be a minister of Christ. The doctor wrote two sermons on Matt. vii., 15, 16 ["Beware of false prophets," &c.], in which he occupied nearly the whole of the first sermon in proving that "they who refuse to enter into office in the way which the Gospel prescribes, are to be rejected: they have one plain mark of false teachers. As this is the grand work of distinction, I shall consider it largely." The doctor considers "the way which the Gospel prescribes" to be, ordination by those that were in the ministry before them. Perceiving that this position implies the necessity of an Apostolic Succession, and that the validity of such a succession depended upon the Church's not having become apostate before the Reformation, he adds to his sermons an appendix, in which he discusses these points. I now quote his words. Wainwright's Ed., 1844.

"But will history support this conclusion? Did the first Reformers, distrusting their past ordination, receive one from their lay brethren? The contrary is most evident. The Protestant Reformers in England early drew up a confession of their faith, in which, as Dr. Burnet says, 'they censure any who should take upon them to preach, or administer the sacraments, without having lawfully received the power from the *ministers*, to whom *alone* the right of conferring that power doth appertain.' Certainly they had no apprehension that the ministerial succession was at an end. . . . .

"Though corruptions early began in the Christian Church, yet their progress was gradual and slow. In every age many dissented from them; great opposition was made to them, and large councils of Bishops or ministers condemned them. The Western, or Roman, Church ultimately carried her corruptions to a more extravagant height than the Oriental, or Greek, Church; but even in the former, they never came to their crisis, until the famous Council of *Trent*, which was opened more than twenty, and closed more than forty, years after the beginning of Luther's Reformation. That Council, called by the Pope's bull, and supported by the Emperor's arms, in opposition to the Reformers, established, as Dr. Tillotson says, 'several articles which had never before been acknowledged by any general council. Those new articles, if avowed by some, yet had not been generally received in their full extent, as now declared. If they had been decreed by one council, it was but a partial one, and they were soon after condemned by another; and, therefore, were not to be considered as the received and acknowledged doctrines of the Church. . . . .

"Luther and his associates, in their first opposition to the errors of the Roman Church, did not consider her as having *essentially* departed from the Gospel, or as being utterly disowned by Christ; for their primary object was, not to withdraw from her, but to effect a Reformation by means which might preserve the general union. They never renounced her, until they and their adherents were excommunicated, and all hopes of union were cut off; but, on the contrary, demanded a *free* and *general* council, to deliberate on means of accomplishing the Reformation so much desired. When Luther was constrained to disclaim that Church, Dr. Mosheim observes, 'he separated himself from it, only as it acknowledged the Pope to be infallible; not from the Church, considered in a more extensive sense; for he submitted to the decision of the *universal* Church, when that decision should be given in a general council, lawfully assembled.' 'This,' says Dr. Maclaine, 'was a judicious distinction; for though the papacy was confounded with the Catholic Church [Roman],[*] they were, in reality, different things. The papacy had, indeed, by degrees, incorporated itself into the Church; but it was a preposterous supplement, and as foreign to its genuine constitution, as a new citadel, erected by a successful usurper, would be to an ancient city.'

"One cannot but feel the striking contrast between those ancient reformers who labored to correct the errors, without breaking the union of the Church, and certain modern pretenders, who in the first instance separate themselves from the Churches, and then exclaiming against them as corrupt, promote and *encourage divisions in them*.

"It will, perhaps, be asked, 'How do we know but the first Reformers had been ordained by some of the vilest men in the Roman Church?' But let me ask, How do we know, or is it probable that this was the case? The Reformers themselves appear to have entertained no scruples on this head. Let it still be remembered, that irregularity in ordinations was not made matter of complaint against her; and that her corruptions had not so easily risen to their height; and that she had not yet established, by a general council, her grossest errors, nor expunged her purest members.

"But admitting that a man of corrupt principle and morals acts in an ordination, will his character nullify the transaction? As long as the Scribes sat in Moses's seat, Christ acknowledged them as officers of the Jewish Church; nor did He deny *the* authority of the High Priest, though his personal character was far from recommending him.

"The person ordained derives his authority to preach from Jesus Christ; not from the men who ordain him. They indigitate the person to be vested with this authority, and officially instal him him in the regular exercise of it; but it is Christ's Gospel, not their will, which must direct him in the execution of his office. If they are corrupt in principles or manners, it will not thence follow that *he* must preach heresy or immorality. He is ordained to preach the Gospel; and whoever may ordain him, the charge which he receives, and the vow which he makes, bind him to teach not the commandments of men, but all things whatsoever Christ has commanded."—(pp. 111—119.)

I am sure my readers will pardon this long quotation from one, of whom it has justly been said, "Perhaps there was no minister in the whole circle of the Congregational Churches of New England more respected by his cotemporaries, or who exercised greater influence among them," when he says so much that is to our present point so much better than I could do it myself.

The reader will also bear it in mind, that it has been no part of my undertaking to say that the corruptions and the darkness of the ages antecedent to the Reformation have been greatly exaggerated; though there may be good reason for saying so. I have rather chosen to show that the Church has not become apostate—that is, had not ceased to exist as *a Church of Christ*. This, I suppose, has now been satisfactorily done.

I am well aware that the great body of the Reformers, and, indeed, of the Protestants generally, have regarded the Pope as the Anti-Christ. Without either admitting or denying the correctness of the opinion in this place, I will only say that, if it be correct, it does not involve the conclusion, or admission, that the Churches subject to him are apostate. Whether the Pope be Anti-Christ or not, it is evident, from the Scriptures, that the Anti-Christ was to manifest himself in the Church; and, perhaps, I may say that it is equally as manifest, on a careful inspection of the prophecies concerning him, that the Church, over which he should usurp his authority, would not thereby become apostate, though subjugated to an anti-christian power. The sheep which the wolf worries and rends, do not thereby become wolves. Nay, if the Pope was Anti-Christ, the very Reformation, which was a refusing to hear and obey him, was proof that the part, at least, which reformed, was not apostate, or involved in his condemnation.

D.

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[*] 2: 24. [†] Mark 1: 14. [‡] Luke 12: 32. [||] Luke 22: 29. [§] Matt. 16: 18. [¶] Matt. 28: 20.

[**] I refer to the Creed of Pius IV., A.D. 1564, which will be given in a subsequent section.

[*] It is surprising to see how generally writers have agreed in applying to the Roman branch of the Church this title "*Catholic*" which belongs to the whole Church, as though the Roman were the whole and *only* Church.

For the Churchman.

RESOLUTIONS UNANIMOUSLY ADOPTED

BY THE CONVENTION OF THE DIOCESS OF NEW YORK, IN 1847.

Resolved, as the solemn conviction of this Convention, That justice to the Church in the Diocess of New York, as well as its best interests, demand that it be relieved from its present anomalous position.

Resolved, That the next General Convention be and is hereby requested, to give to the Church in this Diocess such relief as may be consistent with its powers.

Resolved, That a copy of the foregoing resolutions be transmitted to the next General Convention.

These resolutions, like the Church, to which they relate, and whose rights and interests they were designed to assert and secure, have met with a hard fate. And it is not their least misfortune, that they have been misapprehended, lightly esteemed, and set at naught by those who should have been their friends and supporters. It has been frequently and tauntingly said of these resolutions, "that they were without object, if not without meaning; and they have been referred to as evidence that the Diocess of New York desired nothing, because it had asked nothing:" a view of the matter very complimentary, indeed, to the New York Convention—that it should unanimously pass, and send to the General Convention a series of resolutions which had no object or meaning! yea, very complimentary to the General Convention, that it should receive their meaningless resolutions, and spend a large portion of its long session in deliberations on matters growing out of them! I have, however, entertained a different opinion of these resolutions. I have supposed that they fairly covered the whole ground of our Diocesan difficulties, and that they were sufficiently full and explicit in their object; that they declared all that it was necessary, and all, perhaps, that it was proper, for the Convention, bowing in humble submission to authority—whether righteously or unrighteously exercised, I do not say—at that time to have declared, and asked all that it was becoming them to have asked.

But as there seems still to exist, in certain quarters, a disposition to mystify these resolutions, and to keep out of sight their plain, common sense meaning; and as I would again, in a brief manner, recall attention to them, I have placed them at the head of this article, hoping, that by their frequent repetition, they will be better understood, and be found, at length, to have in them some meaning.

What, then, was the object of those resolutions? or what was it that they asked? They asked that the Church, in the Diocess of New York, might be relieved. Relieved from what? "From its present anomalous position." What was, and is, this position? It is a position entirely new; one, out of all the ordinary, and I may say, all the extraordinary positions, in which a Church was ever before placed. It is the position of a living body connected with, at least, an officially lifeless head, or of a severance from it; a position, the like of which does not exist on earth, never has existed on earth, and, I trust in God, will never again exist on earth. It is, indeed, an anomalous position. And let it be remembered, that the Church in the Diocess of New York was placed in this position by the act of our Rt. Rev. Fathers, the Bishops of the Church; was placed in this position by the very nature of the sentence inflicted by them upon its constitutional head, the Bishop of the Diocess. And from this anomalous, this strange, this cruel position, it was that these resolutions asked that the Church in the Diocess of New York might be relieved.

Of whom did these resolutions ask this relief? Of the General Convention, the only body which, at the time of their adoption, had the power to give relief. The resolutions looked no where else. They expected relief from no other quarter. They reposed entire confidence in that body; and they asked in good faith that the relief prayed for might be granted.

On what grounds did these resolutions ask for relief? On the grounds of *justice to the Church*, and of *its best interests*; nay, more—These resolutions declared that justice to the Church in the Diocess of New York, as well as its best interests, *demand* that it be relieved. Now, in asking for that relief which justice to the Church in the Diocess of New York, as well as its best interests, demanded, these resolutions declared very distinctly that injustice had been done to the Church in this Diocess, and that her best interests had been injuriously affected. And is there any one that doubts this? Her head has been smitten down—her vital energies have been crippled—she has been deprived of the services of her own Bishop—she has been compelled to go abroad for all episcopal offices—she has no voice in the higher branch of the General Councils of the Church—her equality and independence have been destroyed; in short, she has been placed not only in an anomalous, but in a degraded position. And all this, too, by the very nature of the sentence inflicted by our Rt. Rev. Fathers upon her head, and without any fault of her own! How reasonably then, yea, and how righteously, did these resolutions ask for relief to the afflicted Church in the Diocess of New York, on the grounds of justice to her, and of her best interests.

But in what manner, or in what mode, did these resolutions ask relief? The manner or mode in which relief should be given, the resolutions did not presume to indicate. They presented the Convention of New York as humble petitioners, in behalf of the just rights and best interests of the Church in this Diocess. It would have been neither right nor proper for these resolutions to dictate the mode of the relief asked. The real and chief difficulty in the case everybody will understand; and the nature of the relief could not have been mistaken. But the *particular mode* in which this relief might or could come, was left, as it surely ought to have been, entirely to the wisdom of the General Convention. Nor did I ever see a man, or hear of one, who pretended that these resolutions demanded any *specific* relief.

What, now, was the response of the General Convention to the New York resolutions? or what was the nature of the relief which it granted? I desire to say nothing here of the action of this body in relation to this matter. It did, perhaps, all that it could. But does any one think that it met at all the prayer of these resolutions? Does any one believe that the relief, if such it must be called, was that which these resolutions asked? or such as justice to the Church in the Diocess of New York, and its best interests demanded? Did the Diocess of New York, at its late Convention, for a moment, think of availing itself of it? Has the Church of New York, in any degree, the services of its own Bishop? Has she any voice in the higher branch of the general councils of the Church? Has she, in any degree, regained her equality and independence? In a word, is not her anomalous, her strange, her cruel position, just what it was? Is anybody of any party—friend or foe to the Rt. Rev. Dr. Onderdonk—satisfied with the present state of things in this Diocess? Most assuredly, then, the General Convention did not give that relief which the Convention in New York, in 1847, unanimously declared, as its solemn conviction, justice to the Church in this Diocess, and its best interests demanded.

One thing, however, the General Convention did accomplish. It succeeded in ridding itself of this troublesome matter, and turning the Church, in the Diocess of New York, over to the tender mercies of the House of Bishops. There is, therefore, now a new issue; or, rather, the issue is now between the Diocess of New York and a new party—that party, the House of Bishops. Hence the propriety, and, indeed, necessity, on the part of the first Convention of the Diocess of New York, after the action of the General Convention, of some such movement at that indicated by the preamble and resolution introduced at our late Diocesan Convention.

R. S.

For the Churchman.

Mr. Editor.—I perceive that a correspondent signing himself "J. A." has given a justification of *the Rubrical Directions in the Church Almanac for* 1849. Perhaps the points of difference between us are not worth a discussion. At any rate, they do not afford material for much of a controversy. My interest in the matter depends, in a very great measure upon the more general fact of increasing attention to rubrical exactness and uniformity in our country. I have usually taken all the pains that my means and influence would allow to circulate this most useful little tract, "*the Church Almanac.*" I feel, therefore, the deeper interest in its soundness of doctrine and correctness in all points of Churchmanship.

My object in replying to "J. A." is to a considerable extent, to state that his communication has presented an aspect of one point of my communication somewhat different from what I then contemplated.

With regard to the collect of the concurrent days—the fact which he mentions, that the Bishop of N. Y. did, several years ago, give "an official judgment", is a matter of material consideration for the Diocess of N. York. But as I suppose that "J. A." has no idea of arrogating to the See of N. Y. any Archiepiscopal or Metropolitan jurisdiction—this "official judgment" has none of the force of authority out of the Diocess. Now, although the Almanac is published by a Diocesan institution, yet so great and general is its circulation, that I should be sorry to see it characterized by any of the peculiarities of the Diocess, or used as a means to introduce them elsewhere in an indirect way. I frankly admit, that though this "official judgment" may be a matter of binding obligation in N. Y., yet, with all my regard to its Diocesan, I must beg leave with humility and modesty to differ from his views on this point. At any rate his "official judgment" has no *official* authority out of his Diocess, and beyond that, his opinion can have only its chance against that of Bp. Mant, and the general principles applicable to the point.

In regard to the other point—the Prayers for Ember weeks—"J. A." seems to have omitted an important distinction. With regard to the "Prayer for Congress," there is no doubt it should be used "*every day*" during its session. The Prayer to be used "in time of dearth or famine," and "in time of war and tumults" in my estimation are not required to be used *every day* during the periods for which they are designed—but at the discretion of the minister. But the point is, that there are no *special* days in which we are directed to pray for Congress, rain, and plenty—or protection in time of war and tumult. But there are *special* days, to wit.; the Wednesdays, Fridays, and Saturdays [called the Ember Days] preceding the stated times of Ordination for praying for those very things, and persons for which these Ember Prayers were designed. These days are marked in our Calendar as days to be specially observed. And besides these Prayers we have nothing in our public Prayers, nothing in the services to be performed in Church—to mark those days. *Private* prayer and fasting of course does not mark the public worship or give character to it.

I will therefore sum up my reasons for my opinions on this point briefly as follows:

1. The omission of the direction "*to be said every day*" in the American Rubric. Now, on general principles and in accordance with universal practice—the omission of a part of a law in course of revision or re-enactment is equivalent to a refusal of the law—and *sometimes* to the enactment of the contrary.

2. That there are special days—called Ember days, to be kept as days of fasting and Prayer, on account of the very same things and persons as those for which these occasional prayers are to be used, which seems to be a reason why these Prayers should be used on those days—in distinction from others.

3. That unless these occasional Prayers be so intended and used, there is nothing in the Public Services of the Ember Days to show that they are distinguished from others, or why they are so distinguished.

Though, for these reasons, I never use the occasional Prayers spoken of, except on the Ember Days—yet I would much prefer that they be used on all the days in the Ember weeks, and for at least three weeks previous, in which I have no doubt "J. A." will agree with me—than that they should be neglected altogether, and no services held on those days at all, as is now generally the case in our country.

W. D. W.

Sherburne, Oct. 1848.

For the Churchman.

Mr. Editor.—I lately purchased at Stanford and Swords a literary curiosity of considerable value, from the names of the owners thereof at different times. I send an account of it to the Churchman, thinking it might interest your readers—especially the Clergy. The work is the second edition of Wheatly on Common Prayer—a presentation copy given by Wheatly to Dr. Thos. Brett one of the Nonjuring Bishops. On the top of the first blank leaf is written, in the old fashioned hand of the last century: "To Yᵉ Reverend Dr. Brett," immediately under it, in Brett's own hand, "Tho. Brett ex Dono Reverendi Athoris Mar. 171 3/4." Dr. Brett was accustomed thus to write his name, and record the donation, as I find in one of his books in the Seminary Library. The hand is exactly the same, and as both books are full of that learned author's notes in the margin—the probability amounts to a certainty. This is not all. Half way down the same leaf, in a large, round hand, between lines ruled off, is written, "July yᵉ 10th, 1721. Dr Tho: Brett exchanged this Book ffor Wards Arithmetic wᵗʰ His Brother Jefferay Brett whose it now is." Again, at the top of the next leaf is written "Leius Carrick Sepᵇʳ 19ᵗʰ 1722 ex dono Galfridi Brett"—Still further down "Jacobus Ogilvie ex dono Leii Carrick 10ᵐᵒ Septʳⁱˢ 1724." The other persons to whom the book belonged it is not necessary to mention, only that the next person who wrote his name therein bought it at public auction, in 1813, in this country.

The Editions of Wheatly now in use are reprints from a fourth, which differed in little from the third, save in an enlarged preface. In the preface to mine (Tegg's 1842), Wheatly mentions three editions as having preceded that before the reader. That he had twice before the third, published treatises upon the subject. He then gives his reasons for enlarging and altering the work, so as, to use his own expression, to make an entire new work, and not a new edition of the same. We may note here, then, that between the first and second editions, large additions had been made, and still larger additions and alterations between the second and third. The first edition I have not been able to find, nor do I know the date of it. The second edition was published in 1714. The Title was different from those of the succeeding editions, and runs thus: "The Church of England man's Companion, or a Rational Illustration of the Harmony, Excellency, and Usefulness of the Book of Common Prayer, wherein all the Rubrics, Prayers, Rites and Ceremonies are explained and vindicated, and compared with the Antient Liturgies, and the Practices of the Primitive Church. The 2d Edⁿ with large Additions." It was dedicated to Dr. Stanhope, and Printed at Oxford. Wheatly was then Fellow of St. John's, Oxon.

In the Preface he acknowledges his indebtedness to several friends, who, on reading the First Edition, suggested emendations and additions. "I cannot but in justice (says he) inform the reader, that for the Appendix to the Introductory Discourse, and the first part of the first chapter, He is almost wholly obliged to the Rev. and learned Dr. Brett." Now Dr. Brett, in the book in my possession, has, in the margin, made an annotation on this very appendix, to the effect that W. has not in any of his editions mentioned *all* the compilers of our first Liturgy.

In 1720 the third edition was published, the work being as we have said, entirely rewritten. The first and second editions, teste ipso, undertake to be nothing more than compilations, but he was induced, to meet the wants of the case, to issue matter of his own. The title of this third edition in folio, was changed. It is called the "3d Edition much enlarged and improved throughout (but especially as to the Rubricks) and now completed by C. W. *late fellow*, &c." It was dedicated to the Bp. of London and published by Rivington, London. He was certainly fellow in 1713 for he procured Lawrence (the Author of 'Lay Baptism') an honorary degree of A. M. In the preface he again acknowledges his indebtedness to Brett.

The fourth edition I have not seen, but the third is called "completed," and the two differ, as I have said, only in the Preface. This will suffice for the different editions. We will now note a few facts in Brett's life, for reasons which will appear hereafter. They are taken from Lathbury's 'Nonjurors.' He was born Sept. 3, 1667, Ordained in 1690. Created L.L.D. 1697. Became rector of Betshanger in 1703, and of Buckinge 1705. Of course, then he had never taken the oaths to James, and therefore had not the same reason as his elders to refuse them to the monarch de facto. Nevertheless, on the accession of Geo. I., when the oath of abjuration was required of all in office, or vacation, he wrote to the Archbishop stating his difficulties. He advised him to remain. When the time expired allowed by law, and he could not comply, he resigned both parishes. This took place late in 1714.

Now the reader will note that it was early in this eventful year that this book was given to Brett by Wheatly. Brett's date is March, 1713, old style, i. e. 1714, new style. The "Imprimatur" is dated Feb. 1, 1714, Oxford. Dr. Brett remained in his parish some time after his resignation, as a private gentleman. At last, through the influence of Dr. Hickes, he was induced to join the nonjurors and was received by them in 1715 with a penitential form used on such occasions, (July 1st, 1715.)

Now, as I have said the book in my possession is full of notes by Brett. They seem to have been of two characters—First B's own remarks on the text, and secondly, additions and emendations in the margin, taken from the third edition, the page and edition being set down. These notes, which form the major part, must have been all made between 1720 and 1721, suffice it to say that *both* books were carefully read through and compared, and that *every change* is marked (changes made even in *single words*), in the margin, and the sense of new passages written out, with references to the page.

There are two notes in the form of remarks which I will transcribe. One I have already alluded to. It *may* have been written at any time between 1714 and '21, yet there seems reason to assign it to the last year, from the last sentence. The note is on the Appendix for which Wheatly acknowledges his indebtedness to Brett—on the list of Bishops and Priests who compiled our Liturgy. It reads thus, "Look at the beginning of the book I have begun by itself. There are yᵉ Rest of yᵉ Bishops and Priest that compiled our ffirst Liturgy and wᶜʰ Mr. Wheatly has not put into any of these editions. I shall there set them in order." From the words, "any of these editions," the probability is, that *this* was written after the publication of the third, as well as the other notes. What the book is to which he refers, I have not been able to discover. As far as I know there is but one work of his,—"The Liturgies," in the Seminary Library—this was published by him in 1720, but there is no list of the kind there. The extreme of time, then, being from March, 1714 to July 1821. The most we can do is to give titles and dates of his several publications in that period, whether they contain such a list or not, I cannot say. In 1717 he published his "Independence of the Church on the state as to its pure spiritual powers." In 1718, "Tradition necessary to explain and interpret Holy Scripture." In 1718, "Divine right of Episcopacy . . . and the valid succession of our English Bishops vindicated." In 1820, "The Ancient Liturgies." Judging from the titles alone that on the 'valid succession,' &c., would seem most likely to contain the list in question.

Once more and I have done. In the last section of Wheatly, on the 29th of May service, Brett has a work which sets forth his political principles, and carries his argument to a conclusion that even Wheatly and the de facto monarchists would shrink from. "According to this notion of Mr. Wheatly's, Oliver Cromwell had a sovereign right, for he coined money with his own superscription, raised taxes, and governed by the sword, and thereby took that protection from the lawful sovereign unjustly, which he ought not to have been invested with. By this argument, therefore, usurpation is justifiable, and lawful to resist or take up arms against their legal prince, and (is) contrary to yᵉ Doctrine of yᵉ Savior in the 22 of St. Matt, and of St. Paul in yᵉ 13th of yᵉ Romans."

If any of your readers have any work of

Brett's written or published between 1714 and 1721, which contains any list of the compilers, and will let me know through your columns he will oblige Your obd't servant,

C. M. P.

For the Churchman.

The relation of man to God is a point which lies, of course, at the basis of all religion. That it is one of absolute sovereignty in the Latter, and entire dependence in the former, admits of no question. How far this sovereignty has been pleased to allow man to be the arbiter of his own fortunes, can be known only by revelation from God Himself. To that revelation—the Holy Bible—we therefore look for instruction as to the position which it is his Maker's will that man should hold in the moral system of the universe. It is obvious from that Blessed Book, that by his creation, primarily, and by his redemption, when this primal privilege was forfeited, man was admitted into such a relation to his Maker as that duty from the former to the Latter was made a condition of reciprocal favor and blessing. In conformity with man's nature, as both physical and spiritual, and his position, as of this world, and yet destined for another, this principle is made to apply to both body and soul, to time and eternity, to the life that now is and the life that is to come. Earth is thus made to contribute to heaven, the body to the soul, time to eternity, physical means to moral and spiritual ends.

In order to our lawfully, and in such wise as to have reasonable hope of divine blessing, enjoying this life and its possessions and means of subsistence, God has been pleased to lay us under a tribute to Him, to be taken out of our *time*. and out of our *worldly possessions*, and *means of subsistence*. The sabbatical appointment is proof of the former. It is wrong to consider this as a peculiar institution of the Mosaic dispensation. It was established as soon as man was created, and thus made a law of his nature, a condition on which the world was given him for his use and enjoyment, and on the observance of which, therefore, and thus only, he can lawfully and innocently use and enjoy the world. Whoever does this, without a sincere and faithful practical regard to Jehovah's high behest that the seventh part of his time be "sanctified," that is, separated from the ordinary worldly uses and purposes of life, and made a bona-fide offering to God for appropriation to spiritual purposes, becomes thereby a rebel against God's order. He is indeed self-convicted of dishonesty, because continuing to use and enjoy what is not his own, without performing an essential condition imposed on such use and enjoyment by the True Owner.

But God's tribute is required of all men, not only out of their *time*, but also out of their *worldly possessions*, and *means of subsistence*. It is wrong to suppose that the principle and duty of *Tithes*, or payment of a tenth of the produce of one's labor, and increase of his stores, to GOD, that is, to sacred purposes, which God has been pleased to connect with the required worship of Him, and to constitute means for the obtaining of His grace and favor, and for promoting His glory among men: it is wrong to suppose that this is a peculiar requirement of the Mosaic law. Like the Sabbath, and animal sacrifice, it was adopted into that law from previous revelations of God's will, and made the subject of special enactments, then first binding, and peculiar to that dispensation. In the histories of Abraham and Jacob, as given in the Bible, we have references to this principle and duty of tithes, which clearly show that it was a known and acknowledged duty before the giving of the Mosaic law.* Nor is there any way of accounting for the historically established fact, that the offering of tithes to God, as a required duty, and as a means of enjoying His blessing, was held with wonderful unanimity, from time immemorial, by the most widely separated heathen nations, and nations differing, in almost every other particular, from each others' religious principles and views; except on the supposition that it was one of those points of original revelation from God Himself, whose consistency with man's natural sense of what is reasonable and right, kept them, every where, and at all times, not only from being lost, but as sacredly and conscientiously cherished truths and duties.†

No one who is competent to reason at all on the subject, by having an adequate knowledge of the New Testament, will venture to deny that that portion of the Bible is at least as full and earnest as the Mosaic law, in requiring of men, as they would be saved, generous and cheerful appropriations of their worldly substance, and appropriations fairly measured by the ability which God gives them, to offerings to Him for those *religious* purposes which He has been pleased to identify with His service and glory, and those acts of *good will to men* which He graciously condescends to regard as done to Himself; and moreover, that all the tremendous maledictions which both Testaments denounce against idolators, are declared by the New, to be incured by covetous men‡—men who so regard, increase, and enjoy their wealth, as to refuse or neglect to employ it in that service of God in which He requires that it be engaged. And as the Gospel certainly does oblige men, as they would be honest and Christian men, so to appropriate what they have of the temporal gifts and blessings of Divine Providence, as to make to Him the required returns, in acknowledgment of fealty, and as a solemnly imposed condition on which only they have a right to their own use and enjoyment of them; by what measure will they mete the extent of this obligation? It is required to be *cheerfully* fulfilled, and therefore not with a nice calculation as to the least that will in any way do: it is required to be "*plenteously*" fulfilled, according to the ability which God gives: it is required to be *a sacrifice to God*, and therefore not as the disposal of a superfluity, or the appropriation of what is of little consequence to us; but an offering of *cost*, and a yielding of what, in kind or measure, is of *importance*, to ourselves, and of sufficient consideration to have a real value attached to it. The true Christian will therefore be anxious to ascertain whether God has in any way signified His pleasure as to what proportion of our "worldly things" He will be graciously pleased to accept at our hands. He will ask too whether he can have either justifying faith or evangelical piety, if he feels not that he owes unto his Lord much more than did the members of the Church before the light of the glorious Gospel of Jesus Christ arose upon it in all its splendor; and if, feeling this, his heart does not revolt at the unworthy calculation with how little he can purchase exemption from the claims of the Church, and is not rather warmed with the devoted, the generous, the self-sacrificing desire and effort to do *all he can* for that holy institution, which, as the spouse and representative of Christ, is His agent for conferring upon men the great and precious blessings of the Gospel, in their relief and comfort under the necessities and afflictions of the life that now is, and in their preparation for, and progress towards, and ultimate enjoyment of, the happiness of the life that is to come.

When, at Whitsuntide, the Church would celebrate the precious gift of the Holy Ghost then remembered, she tells from God's own word, how the grace of that Blessed Comforter was magnified by bringing "the multitude of them that believed" to be "of one heart and of one soul," and shows the practical working of "this mind which was in Christ Jesus," in that noble compact of love and benevolence, which led each believer to care for all, and placing "the things which he possessed" at the disposal, for the common good, of the apostles and representatives of their common Lord, Whose really were the silver and the gold, the "lands" and the "houses," receive again, as from that Lord, in the "distribution" of this "common" store, "every man according as he had need." Soon, in her daily public readings of the word of God, the Church will again commend this loving of our neighbor as ourselves* to the serious reflection of her members. It is a fact, indeed, which they are not to overlook, that this measure of bounty was a *voluntary* and not a *required* manifestation of such love; as appears from St. Peter's language to Ananias,† and from the general current of apostolic teaching, which makes the duty of charity to others to consist, not in an equal distribution of property, but in the constant and liberal giving, by those who *have the means* in various degrees, to those who, in various degrees and respects, are *destitute and needy*; by those who have ability to be the distributors of God's bounty, to those poor whom Christ invests with a right to receive in His name, as if He Himself received, and of whom He intimates that their perpetual presence in the Church shall be a perpetual test how far the faith and love of His followers is such as He requires at their hands. But who sees not that this voluntariness of the charity of the early disciples at Jerusalem, increases its value to us! It was not of constraint but willing: it was done because they were so "*disposed in heart*:" not being "of necessity," it was, in each case, the act of one so loved of God, "a cheerful giver:" it was the service of those who were "ready to give, and glad to distribute:" it was, like that noble example of Zaccheus, which the Church commends to our regard when she would offer to God upon His altar our "Alms for the Poor and other Devotions," a manifestation of *principles* and of a *spirit*, worthy of the freshest and most vigorous germinations from the Gospel vine, the nearest approximation to which is one of the best evidences a Christian can give that he "abideth in the True Vine," which is Christ Jesus, bearing fruit unto everlasting life.

B. T. O.

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* Genesis xiv. 18—20. Hebrews vii. 1—10. Genesis xxviii. 22.

† The reader who can have access to Leslie's "Essay Concerning the Divine Right of Tithes," is earnestly requested to give that very able and learned production a careful perusal, before he ventures on the conclusion that the subject has no place in the Christian dispensation, that it belongs to the mere secular department of ecclesiastical affairs, that it is not intimately connected with Christian duty, and with the required service of God, or that it is to be esteemed and treated as an odious feature of a politically established and anciently endowed Church.

‡ Πλεονέκτης. Ephesians v. 5, from πλέον *more*, and ἔχειν *to have*: one who has more than he ought to have, whether it be because it has been unjustly obtained, or is made an object of undue affection, or abused to bad purposes, or held without a proper portion being devoted to the discharge of duty, and to meeting the just claims of others. And what claim juster and stronger than that which God asserts?

* Acts ii. 44, 45. iv. 32, &c.

† Acts v. 4. Where it is evident that the guilt of Ananias did not consist in his withholding a part of the value of his estate from the common stock; for St. Peter clearly allows that he was at full liberty either to sell it or not, and to dispose of the proceeds as he would, after the sale. His sin was the lie of pretending to bring the whole, when he had kept back a part.

THE CHURCHMAN.

New-York, Saturday, Oct. 28, 1848.

The following document was not intended for publication. It is a Pastoral Letter addressed by the Rector of Calvary Church to his parishioners, and printed by the Rector solely for his own use, and with a view to circulation in his own parish. Its publication without the permission of the author, and for the malicious purpose of exposing his pastoral counsels to contempt, is a flagrant and impudent invasion of private rights, and such as could be practised only by a journal which has no character to lose either for truth, for charity, or for decency. We have somewhere seen an illustration, in which a noted poacher is exhibited as teaching his children the eighth commandment with his finger on the word "*not*;" and it seems to be much on the same principle that the *Protestant Churchman* has proceeded in spreading before its readers the counsels of the Rector of Calvary: it has sunk the negative part of two divine precepts, having first stolen *the pearls*, and then *cast them before swine*.

No doubt the sneers, ridicule and hatred, of worldly and wicked men will be excited by the publication, and, so far, the expectations of the Protestant Churchman will be gratified. But other ends will be answered which that journal did not contemplate. In the first place, the author himself, now that the letter is published for evil ends, consents to its publication for good ends; and it is accordingly now published by his permission. The tract will thus be read by thousands with the pure and pious desire of profiting by the suggestions which it offers for the more faithful discharge of the duties growing out of the relation between the clergy and the people. All such will warm toward the estimable author of the letter with new sentiments of gratitude and respect. They will see that the tract was intended for pastoral use; that consequently there may be in it some rules adapted to the exigencies of a particular parish and the bearing of which may not be apparent beyond that parish; some general directions needing such qualifications as would adapt them to individual cases, and as would be likely to be given on occasions of pastoral conversation and intercourse; or perhaps some position which a rector may rightfully take for the guidance of his own ministrations and the conduct of his own flock, but which he would not seek to impose on others. Such things are, perhaps, unavoidable in "rules and suggestions," on matters of this nature, drawn up by a particular clergyman for the use of his own parish; and it is a violation of propriety and decency, to say nothing of justice, that such "rules and suggestions" should be obtruded on the public without the author's consent, and without giving him the opportunity to accompany them with such limitations and explanations as justice to himself, and still more to the sacred and delicate topics adverted to, might, perchance, in his own judgment, render expedient and proper. But despite of these disadvantages, all well-disposed Churchmen will peruse the tract with great gratification, and be thankful for the benefit which they will not fail to obtain from it. They will accept it as a body of rules and suggestions true to the spirit of the Church's teaching; excellently well adapted to promote a reverential behavior and deportment in the House of God, to excite and foster a love for His services, and to work in His people a livelier sensibility to their inestimable privileges, and a greater care and solicitude to avail themselves of the benefits which flow to them from the ministry, sacraments, and offices of the Church. A brief manual of this sort is much needed; and we rejoice to know that one so excellent as this of Mr. Southard's, containing so many minute, practical, and Church-like rules, and written with such genuine simplicity and affection, may now find its way into all our parishes.

A PASTORAL, FROM THE RECTOR, TO THE PARISHIONERS OF CALVARY CHURCH, NEW YORK.

The Rector affectionately asks the attention of all his parishioners to the rules and suggestions which follow. They are drawn up in accordance with the laws of the Church, and in the hope that they may promote the order and decency of the affairs of the parish. In all circumstances, to which they refer, let your conduct be governed by them. Then, you will not only hold fast the *faith* of the Saints, but will act in minor concerns, but things which are still of *importance*, "as becometh the household of God." And for the rewards of such conduct, your Pastor will fervently pray.

In the form of a printed tract, he can counsel you far more *minutely*, than in a written discourse. And his suggestions, so placed in the possession of all, can be better remembered, and consulted at pleasure.

Be patient, Be docile. Be not "high-minded;" but, willing to learn.

THE MINISTRY.

You should look on the ministry as *divinely* appointed: to rule over, and teach you: to preach the Gospel, "as this Church hath received the same;" and give you the means of grace. Not as agents of man, or your agents;—supported, but not hired. Not to be directed by you, but to instruct you. Your security is, that, "they watch for your souls, as they that must give account."

They are also responsible to the law of the Church;—not to individual opinion.

Never speak against them, without compulsion. If you differ from your Pastors in opinion, be content to differ without words. Receive what you can of profit from their ministrations, and be still. If they err in judgment, pray for them. While you remain in a parish, never cause a division of the people. And always remember that more must be yielded to the judgment of your Pastors, than is due to your own:—it is their province;—and theirs is the responsibility.

Remember, also, that, the infirmities of the Priest, cannot prevent the usefulness of the sacraments, nor their effect. This for your comfort.

The connexion of the clergy and people in spiritual things, is nearer than any relation on earth. There is no tie so near—of friendship, or of blood. Never think of desiring any other than your Pastor, to perform any act which a Priest can perform. It is his unquestionable right, and ought to be your pleasure.

SELECTION OF CHURCHES, &C.

Removals from parish to parish are to be avoided, if possible:—never change, from whim or caprice: never altogether from taste. Let God's providence, for the most part, decide. In changing your residence, have an eye to proximity to a Church, before all things but health;—and, as a general rule, go to the Church which is nearest. There worship, in quietness;—and be fitted for heaven.

Never leave any parish, without asking a letter dimissory;—and always present it to the Priest of the Church you would join. If you ought to leave, you will obtain it. if denied, make the case known to the Bishop. If you come with good motives, and are lovers of peace, the Priest whose Church you would join, will receive you with gladness—but, surely, he ought not to wish you to come to disturb the peace of his fold.

ATTENDANCE ON WORSHIP.

Be in time, as a matter of conscience, as well as of courtesy and respect.

If unavoidably late, never enter while the people of God are in the midst of a prayer, or of praise,—but wait for a pause in the service. If late, you know not how much you have lost.

Be exact and reverential in your postures during the worship. Never look round you at others, but be engaged in your own salvation. Keep your eye on the hope set before you.

Till you have retired beyond the boundaries of the Church, remember that you are in the Temple of God.

Always, unless from a conscientious excuse, attend service and worship in *your own* parish Church. *Be content* with the services *there*. They will be enough for your soul:—more than you will improve. If you fancy you need *more* of nourishment than you receive, apply to *your Priest*;—but never stray off to seek it yourself. You know your own pastures;—but you may eat garlic elsewhere. *Your* shepherd, whoever, in the Providence of God, he may be, is the shepherd *for you*.

Itching ears are one of the heaviest judgments of God,—and mere curiosity, in religious affairs, *may be* a sin.

Sheep, who wander from pasture to pasture to try every shepherd, will be cared for by none, and may meet the wolf on the way.

Endeavor always to be present at the public *catechizing* of the children,—to encourage them,—and to learn, yourselves.

Strive to be present, as often as may be, at Daily Prayer. Observe the Holy Days of the Church.

BAPTISMS.

The law of the Church is express,—that all baptisms, both adult and infant, should be in the Church, after the second lesson, except in cases of necessity, and dangerous illness. Never *ask* for it in private, in health. The sponsors should be always *Church* people:—if possible, communicants: for only such have kept *their own* vows. Comply with the Rubric, as to *time*, as often as may be. The earlier children are brought to the water of regeneration, the better. *Never* leave it beyond the first going out of the mother.

The theory of the Church is, that, the *sponsors*, not the parents, unless they are admitted as sponsors, present the child at the font.

Be sure that you have been baptized "by a lawful minister."

All private baptisms, performed at any time, should be "certified" *in Church*.

CONFIRMATION.

This rite is not merely convenient, but essential. Let all seek it;—and all who have at any time been admitted to the Communion without it, anywhere, embrace the first opportunity.

None should come forward without the knowledge and consent of the Priest,—whether belonging to his own congregation, or coming from another. It is for the gift of the Holy Ghost.

COMMUNION.

None are to come, but "such as have been confirmed, or are ready and anxious to be confirmed." Therefore, a wilful neglect, or contempt of the rite, which prevents its reception, *disqualifies* for the Holy Communion.

None should come for the first time without the consent of the Priest.

None should come, who have elsewhere communed, and have moved into the parish, without presenting their letter, or telling the Priest of the same.

Visiters, who are entitled to the Holy Communion at home, in their own parish, are *welcome* at *all* times;—but, if opportunity serve, should apprize the Priest of their wish, or intention. It is well that he should know, how many, and who, will commune.

Always, when possible, commune in *your own parish* Church.

Receive the bread in the palm of the hand, without gloves.

Remain, after service, till the elements are consumed, according to law.

Never neglect an opportunity to receive it.

It is advisable that children should be allowed to come to the Communion as soon as they feel its obligation, and are duly prepared.

VISITATION OF THE SICK.

Do not wait for the minister to *hear* of your sickness, but, if you desire to see him, send word at once.

Prepare yourself for his visit, to join in the office the Church has provided.

Do not wait till you may suppose you are *dying*, to ask for the *prayers* of the Church:—they are meant, and are ready, for the beginning, as well as the end. Almost any sickness which is enough to keep you from Church, is *grievous* enough for you to ask for the prayers.

Never fail to *return thanks*. It is one of the best tests of a Christian,—and evidence of a grateful heart.

Never be *ashamed* to acknowledge with thanks, the blessings of God.

Let women, who have been confined. never fail to be *Churched*,—as soon as they can come to the Temple. The greater the blessing, the greater the cause for thanksgiving.

MARRIAGES.

If possible, let them take place *in the Church*.

Never marry one to whom you may be related nearer than the *fifth* degree See to this *before* you are *committed*.

Never marry the relations of a deceased wife, in any nearer degree than your own.

You should never marry *out of the faith*: *especially* a *woman*—who, thereby, becomes subject to "the law of her husband," who may keep her away from the Church.

Better never to marry, than to make shipwreck of the faith.

Whoever he may be, you should be married *by your own* parish Priest.

The legislation of man may annul the *civil* contract of marriage; but from the *religious* obligation, no human court can divorce you. A man shall put away his wife, and a wife shall put away her husband, *only* "for the cause of fornication."

DOMESTIC DUTIES.

If you can get them. have servants who belong to your own branch of the Church. Have *family prayer*, at morning and evening. Let the head of the family ask a blessing at Table; and *never fail* to *return thanks* when you have done.

Do not "oppress the hireling in his wages." Be careful, that, the regulations and hours at home, do not keep you from *any* of the services of the Church.

When you can, let your servants go with you;—and remember, that, "there is no respect of persons" *in Church*.

Bring your children to be *catechized*, at every public appointment by your Priest.

Use hospitality. Be careful to entertain strangers;—and especially the ministry of God. A clergyman should never be left at an Inn.

ALMSGIVING.

This is but little appreciated, and as little understood. It is a *means of grace*, as much as prayer. Scripture ascribes to it a tremendous influence, upon the soul, and on its destiny. You cannot give too much unless you impoverish your own. You cannot give too much, for your own good. The more you give away, on earth, with motives which are right, the more you will have in heaven.

"Do good unto all men;—and especially unto them that are of the household of faith." Give, first, to your own parish poor: and, then, to the rest of the poor of your Church; and then, scatter abroad.

The scriptural rule, which was created by God, has *not been repealed*;—to give a *tenth* of one's income. If we are lost, through *want* of *charity*, we shall wish we had given it *all*.

As much as you can give in that way, contribute *in Church*, offering it up on the *Altar* of God.

Make almoners of the Clergy.

The *oftener* you give, the *more open* your *heart* will remain.

BURIALS.

Whenever it is possible, the funeral should be published, and appointed, to take place *from the Church*. It will save time, and inconvenience, *at the house*. It will enable the Priest to comply with Church law.

Whenever it is practicable, the Priest should go *to the grave*, and consign the body to the ground.

Always see the Priest, who is to officiate, *before* the *announcement* of the time; and never let a private matter, of any kind, interfere with an appointed *public service* of the Church.

The Priest should meet the body *at the Church*. He can visit the afflicted at *other times*.

The fashion, of none but males attending funerals, especially at the Church, is to be strongly condemned. Let it be broken up at once.

Bury, if possible, in *consecrated* ground. The dust of saints is holy,—and shall live again in the Church triumphant.

Be sure, that, you are in the Church, before you die, if you desire, that, when dead, the Church shall bury you.

CONCLUSION.

DEAR BRETHREN, these rules and suggestions will help you, if you will observe them. They are not unreasonable,—but are given in conscience and in love.

If unusual, or not familiar to any of you, do not condemn them, but remember, they are given by one whose whole mind is bent on your welfare; who loves you; and has a right to instruct you. There is great want of instruction in the points of which I have treated. I have endeavored to stem the tide of erroneous practice, for your sakes, above all;—for, I would have *you* set to others an example; and "shine, *as lights*, in the world."

"*Beloved, let us* LOVE *one another*."

In faith, and in affection,
Your Pastor, in the Church,
And your servant, for Christ's sake,
SAMUEL L. SOUTHARD.

THE CHURCH IN TEXAS.—EASTERN TEXAS is a rich and fertile country, holding out many inducements to the emigrant to turn his steps thither, and settle on the banks of one of its numerous streams, or in the broad expanse of its rolling plains. Accordingly, the country is fast filling up with enterprising farmers and mechanics, who have left their homes in the old States, to try and raise themselves to an independent position in this comparatively new country. Already several towns have sprung up and are growing into importance; such are Nacogdoches and San Augustine, the former numbering perhaps 1500 inhabitants, the latter 600. But the inhabitants of this land, so flourishing in their temporal concerns, are sadly destitute as regards their spiritual privileges. The population of Eastern Texas, estimated 55,000, *have not a single Church* in which to worship GOD, and but *one* Clergyman to guide them into the True Fold! This single Minister of Christ who lifts up his solitary voice in warning and exhortation to such a population, is situated at the town of San Augustine, which is about 50 miles from the Louisiana frontier. Here, for the past six months, he has been laboring devotedly in the cause of Christ's Church, and, supported by a few families who joyfully welcomed the once familiar words of the Church Service, he has gathered a little congregation: he has held service regularly on Sundays here and at the neighboring town of Nacogdoches, and the people generally show great interest in the Church, and gladly attend the services. He had soon distributed his little stock of Prayer Books to eager applicants, and sent an earnest request for 50 more, which, by the kind aid of the Female Prayer Book Society of Philadelphia, were promptly sent to him.

But there is one thing most needful for the proper celebration of Divine Service, as well as for the accommodation of the people, and that is a Church.—Hitherto they have been permitted to occupy the building belonging to the Methodists, but this privilege will probably soon be denied them, and then their only resource will be "a miserable Court House." There has been a regular congregation of nearly 200, and several of the most influential men of the place have expressed a wish to join it. They are ready and willing to give what they can themselves for building a Church, and have already subscribed $500 or $600 for that purpose; but their resources are small, and they cannot do all for themselves. Cannot we, will not we, give them a helping hand? A plan for a simple but correct *wooden* Church has been suggested by Mr Wills, the Architest, to cost the very moderate sum of $1500; of this one-third has been subscribed by the people themselves, and for the remainder they are now looking with earnest expectation to their brethren at the North. Can it be that such a compatively small sum will not be given, gladly and freely, by New York Churchmen, by those generally who are in the full enjoyment of all Christian privileges? And will it not be given speedily too, for now is the time when it will be most useful. At San Augustine the Methodists, the most extravagant and fanatical kind, have hitherto been predominant; the people, dissatisfied with such a wild and unreal religion, see and appreciate the beauty and propriety of the Church's set forms of Prayer and feel her deep and subdued devotion. Help them now to build a House in which these forms may be celebrated with something of that solemnity which is befitting an offering to the Most High, and they will embrace them and hold them fast: withhold this assistance, and discouraged and disheartened by such apparent want of zeal and interest on the part of their more favored brethren, they may fall back into fanaticism, or still worse, into settled infidelity. We say such *apparent* want of zeal, for we know full well that the Church has in every part of this country her truly zealous and charitable sons and daughters, and that New York Churchmen, most of all, have continual calls for their charity, and again and again respond freely to those calls; but yet how few of us ever really give *all* that we can—all that we ought to give. Shall we not, then, when we go to our noble Churches, where we see not only that which shows forth the glory of God, but also all that is conducive to our own comfort—shall we not then think of our brethren in the Faith, disheartened and discouraged by the want of even a *decent* Honse in which to worship of our common Father? And shall we not then give of our abundance, to supply their pressing need?

It is earnestly hoped that this appeal, made by the advice of several of our clerical brethren, may not be unsuccessful. Letters have, within a few days, been received from San Augustine, expressing the earnest hope that the expectations which had been, perhaps too hopefully, held out to them, of and from the North, might soon be realized. Sad, indeed, would it be, to be obliged to tell them that they have relied too trustfully on the ability and charity of their brethren, and that now they must be disappointed.

Any contributions addressed to Mr. S. Cox, Junr., at the Office of the Churchman, or at the General Theological Seminary, will be gratefully acknowledged, or applied immediately to the object proposed.

The following is the conclusion of Dr. Smith's speech, the first part of which appeared in our last:

But Sir, conceding for the sake of argument that the legislative action of this body does require correction the mind imbued with reasonable sense and possesed of ordinary caution will then ask, is the remedy proposed calculated to rectify the alleged imperfections? And to this question, as well from *a priori* reasoning as from special observation, we confidently answer NO. For look abroad, Mr. President, and note the wonderful mixture and most strange incongruities which go to form the microcosm Man, and say whether any one qualification will alone suffice for any known office lay or clerical?—The criterion selected in this instance we all admit to be highly important, but insist, notwithstanding, that singly and of itself it is inadequate. And as to particular facts, demonstrative of the same conclusion, they are unhappily abundant in the extreme and tingle at my fingers' ends. But to detail them were invidious, nor is it necessary. Since every one who hears me will at once recall to his recollection individuals whom he has either known, or of whom he has heard receiving, nay allowed to administerthe Sacrament and yet utterly unfit on other accounts to legislate for the Church. Nor in making these remarks do I allude to the manifold and outrageous abuses under the Test Act in England which have been maintained in debate. For that Act was passed during the reign of Charles the 2d and at the period of the grossest depravity recorded in British annals; the sole object of the law being to exclude Roman Catholics from office, but with English pertinacity the statute continued in full force long after the contingency which caused its enactment had passed away.

But upon what principle, it may be asked, are the members of this Convention to be selected? Why, by scanning, to be sure every feature in the character of the individual proposed, and then deciding as the scrutiny in all its bearings shall warrant.

Is it well, therefore, to subject Vestried Congregations to the straitest limits in making their choice—to tie them down to the requisition of one Act?—An Act which, however estimable and proper in itself, has been over and over performed by bad men, and will continue to be so performed as long as hypocrisy shall deem a display of religion convenient or profitable.

Why, then, should not this uncalled for and most inauspicious motion be at once rejected?

What has been alleged to surmount the insuperable objections which have been urged against its passage by my predecessors and myself?

As regards names, scarcely one has been mentioned; while with regard to facts worthy of serious attention, none whatever have confessedly been ascertained.

And with what has this Convention been favored in lieu of these prerequisites so indispensable to its affirmative action? Declamation, vehement no doubt, honest, though still declamation. Yet gentlemen who thus give vent to their feelings, and wings to their imaginations, compassing a league ere a snail paced enquirer after sober truth can traverse an inch, are sadly liable, as may well be imagined. to commit inadvertancies. And so it has proved in the present instance. For the burthen of the oratorial displays which have been exhibited consists in the assevration that the opponents of the proposed change think of expediency alone, while they, its advocates, are guided by "*high principle*."

Now, Mr. President, mark the consequences of heedless haste and want of thought. In these few words, uttered at a breath, we have a gratuitous assumption, an erroneous distinction, a false inference, and a grave imputation!

For, Sir, upon what grounds does the averment rest that we think solely of expediency to the rejection of all loftier, purer, considerations? Not a tittle of the requisite proof has been adduced, so far as I am informed not a tittle exists, and the declamation, therefore, comes forth in all the nakedness of a simple assertion.

But, Sir, of the marvellous blunders which I have enumerated, the most marvellous, considering its source is the complete and direct opposition held always and of necessity to prevail between that which is right and that which is expedient. Why, Sir, do not the gentlemen, one and all, who have ventured upon this extraordinary announcement offer up their daily supplications and ask that "their requests" will be granted and "desires and petitions fulfilled as may be most *expedient* for them."

And to descend from religion to philosophy is it possible I can be required in an assembly like this to enunciate the following and broad propositions? The Creator has so formed his creatures that by conforming to His Will they best consult their own felicity, as well here as hereafter. In other words that sound principles and expediency always eventually harmonize.

Setting out, then, from a distinction so fundamentally erroneous, and arguing consecutively from the reverse of a great truth, it can excite *no* surprise, the false inference should be drawn, false because the premise is false, that because we wish to advance the welfare of the Church, therefore, we disregard the moral and religious propriety of the means to be employed for the accomplishment of so desirable an end!

Of the heavy charge thus brought against us, however, I do not propose to speak, since, were it pressed, a disclaimer would be the immediate consequences, and that is unnecessary. No offence, I am sure, was intended. None is felt.

And now, at length, Mr. President, the question really to be decided is fairly before us. That question being, How on the present occasion we are to discharge our duty, as in the language of St. Chrysostom, may be most expedient for the Church, whose present and permanent welfare we came to sustain, and are bound to promote?

An anecdote I shall introduce because it relieves the discussion.

Happening during the last summer to be in Richmond, this very subject came up in conversation with the leading Episcopal Minister* in that city, a man of piety, worth and intelligence, when I remarked to him, "Sir, you may proscribe us non-communicants as far as you may think proper, but permit me to say that, in my opinion, we have notwithstanding a very important function to discharge in the Church." "Annd pray what is that?" "To infuse the life blood which causes the ecclesiastical pulse to beat—that is all. For take away our support and what becomes of your Church?" No rejoinder was, as I think, made; but the principle involued requires to be moree laborately discussed on this floor.

The ever glorious Reformation led to the Revolution in England, and that revolution was the remote cause of our own independence. And of this the result among us has been the complete transfer of power from the few the to many. Over this fact those so inclined may mourn, but the fact nevertheless is so, and the free principle, as it is termed, in the administration of Church affairs, is here omnipotent. He, consequently, who has to act in these affairs, and who should disregard this ruling power, woud be as unwise as the engineer who in constructing a machine failed to recollect that resistance is an inherent property in matter, and friction its result.

Now, Sir, the statistics of this Church which I have seen, put its communicants at so low a figure that some mistake may well be suspected. But be this as it may, no person can doubt that the non-communicants do very far out-number those who partake of the Sacrament.

Now, Sir, I ask is it wise to introduce harsh novelties into the discipline of the Church which will give offence to the great mass of its supporters?—And it is moreover from these very supporters thus to be alienated, that your communicants are to be ultimately drawn. For men do not pass instanter from the portal of the Church to its altar. Time, conciliation, and the introduction and cultivation of religious feelings and affections are required. And if the seeds be not sown, or the tender plants be uprooted, however is it possible a ripened harvest can ever be garnered?

Moreover, be it remembered, that we seek nothing new. All we ask is, Do not deprive us of the privileges which this Church has from the very first conceded to our ancestors, which we received from them, and which we are bound to transmit intact to our posterity. And, Mr. President, is not this reasonable? Nay, is there not justice in the idea that they who contribute funds bave some right to a voice in their application? The patriots of '76, at least, were of opinion that taxation and representation were correlative, and that, consequently, when the one is not conceded the other may be properly withheld.

But in submitting these views to your consideration, Sir, I am well aware how very easy it is to stigmatize them as threats. But it is the acknowledged rule in philosopical, and *a fortiori*, as I should suppose, in religious discussion, to state all the facts bearing upon the case with candor and precision.—Since, in this way, alone can the final induction possess the often small amount of certainty and safety, human infirmity and imperfection will permit. While of all the sinister acts, disingenuousness is the most facile, the most shallow, and ultimately the most useless.

Moreover, Sir, I understand it to be the settled law of discussion, that he who substitutes hard names for logic, admits thereby his own defeat. With which admission for myself, I always rest contented, as it satisfactorily disposes, as far as my antagonist is concerned, the only point ever placed by me at issue between us. Than this, therefore, nothing further can of course be desired. And as to the particular phraseology in which the victory is conceded, that rests exclusively with him who makes the concession, whether his taste be refined or the reverse. But under no circumstances whatever are locks, now blanched and thinned by age to be discomposed through the inflation and petulance incident to youth.

Let us examine, however, a little farther into these alleged threats.

We say that the proposed measure, if carried into execution, will be found fraught with mischief. And because we state this opinion, and proceed to point out the mode in which the evil will most probably arise, we are said to threaten.

Now, Mr. President, I have always understood reason was given us, that, by arguing from the past to the future, we might detect, in due season, and thus escape the manifold snares which beset our mortal life. And are we to surrender the great practical guide of our earthly existence? Nay, are we in addition to perpetuate a moral wrong by the wilful suppression of important truth, lest, peradventure, charges without foundation should be hurled at our heads by some foiled disputant, forgetful or ignorant of the rules of decorum and the laws of debate.

Again, Sir, by alluding to money, I have furnished another fine theme whereon those so disposed may descant in strains which would doubtless be deemed extremely edifying by romantic young ladies whose well known wont it is to portray the world after their own imaginings. Whereas in men, at least whose beards are grown, these flights of fancy but cause the lip to curl.

For pray, Mr. President, what builds Churches and supports Rectors, sends forth Missionaries, sustains Schools, and prints Prayer Books and Bibles for gratuitous distribution, but money? What, indeed, but money infuses life and action into your whole scheme of ecclesiastical policy? Where, then, an agent is thus absolutely indispensable on every possible occasion to denounce an allusion to its importance will be excellent sense when toil shall be spontaneous, perpetual and unrequited Ministers—the while feeding on air and being clothed in drapery equally light.

But a truce to all further reference to idle talk, and let us advert to arguments. Of these two have been adduced by the Rev. gentleman from Columbia College, and having disposed of them in a few words I will no longer trespass on the time of the Convention.

That gentleman insists that the representation of this Church is an "anomaly" among Churches.—Now unless the word Church be here limited to the Romish institution and to ourselves, the statement I apprehend to be somewhat inaccurate.* And if such restriction were intended, the proper expression would have been, "Our Church does not correspond, in its government, with that of Rome." And thus stands the fact, undoubtedly, at present.—Is it designed the difference shall not long continue?

Furthermore, I understood the learned and Reverend Professor to say that, by gradually excluding all lay agency from our Church affairs, we shall revert to some cherished model of former times.

Now, Sir, if, in the first of these propositions, however construed, the harsh expression "anomaly" be exchanged for the milder and juster term peculiarity, we admit the charge. Yes, Sir, we are proud to say this is a peculiar Church, and for that very reason we are Episcopalians and not Romanists, Presbyterians, &c., &c. Strip, then, the Protestant Episcopal Church in the United States of every distinctive feature, and a Church may remain; but THE Church of our fathers and hitherto of ourselves, its name excepted, will have to be ranked among the things which are passed.

But what, upon the proposed plan, will be the model with which we shall happily and finally conform? Let us see.

If we look into the Acts, we shall discover neither proscription nor persecution among the first converts proceeding from among themselves. Nay, not even did the Apostles decide *ex Cathedra*. For they gave a very sufficient "reason"† when the serving of tables, in other words, the exclusive management of the money, was assigned to "the multitude." Now of that "multitude" all were certainly laymen, and to them more power was conceded, in pecuniary affairs, than we now possess; our voice being only concurrent.

Again, St. James‡ appealed to "men and brethren" indiscriminately; and "the whole Church" acted in conformity with his recommendation, because it was deemed right and proper. Now, "the whole Church" was then deemed of some weight, their cooperation being recorded; and yet among the disciples so designated and considered, the great mass must have consisted of laymen, and at least a few may well have been non-communnicants. For the Eunuch upon being baptised by Philip unquestionably formed a part of "the whole Church," nor did he, during his whole life, so far as we are informed, ever partake of the Sacrament.

It is quite clear, therefore, laymen, communicant or otherwise, were far too highly esteemed in the days of the Apostles, that this should be the age to which it is now sought to bring the Church. And what, then, is the real era in ecclesiastical history proposed to be renewed in this country, and in the nineteenth century? We shall soon discover.

Librality and kindness having been, as it now appears, the characteristic features of primitive Christianity, whence arose the changes so blighting and so permanent? The solution is as historically certain as the facts are in conformity with the laws which have at all times and in every land determined human conduct. For alas! Mr. President, we are all, in one respect at least, "men and brethren," we all crave power. Accordingly, in the first instance, the Clergy encroached upon the laity, and then the higher ecclesiastics practised the same system of usurpation upon the lower, until finally the Pope of Rome claimed absolute jurisdiction over the whole of Christendom, and actually ruled for centuries with an iron rod the Latin Church. Some one of the ages then usually termed dark, must be the epoch to which it is proposed we should revert. And would the gentleman from Columbia College select for the period of his special preference the 10th century?—that midnight of the mind?

Sed tempora mutantur, and we shall not have to await the advent of another Luther again to introduce the anomalies of light and liberty—to break the mental chans forged by superstition and riveted on the necks of nations through their ignorance. We shall not need a second reformation, and consequent restoration of the inestimable blessings of civil, intellectual and religious freedom.

But, in making these last remarks, Mr. President, I have not the most remote idea that the Rev. gentleman from Columbia College contemplates such extremities. They are, however, as we have seen the legitimate consequences of the measures that he advocates; and a Professor of logic will, as a matter of corse abandon premises leading to such very untoward results—facts being the evidence.

Little further, Mr. President, remains for me to add. And in closing I confidently trust it has been satisfactorily proved, that not even a *primæ facie* case has been submitted to our consideration. While on the contrary, numerous and irrefragable reasons have been adduced to demonstrate that no sufficient cause, no cause, whatever, exists, to warrant a fundamental and ungracious change in the constitution of this Convention.

And, finally, as was stated at the outset, the cause of my appearing before you, was an appeal to that class whereof it is my misfortune to be one. In their behalf, nay in behalf of all laymen, communicant or otherwise, who wish to preserve their primitive, continued and actual rights, my voice has been raised. Not so potentially, beyond a doubt, as could be wished, but to the full as decided as was the emphatic declaration of England's sturdy Barons when, in the days of old and with one accord, they exclaimed *Nolumus leges Angliæ mutare*. Introduce then the proper substitute *Nolumus leges* ECCLESIÆ *mutare* and let these memorable words rally us to the rescue. Nor us alone, but far more decively every pastor faithful to the existing well-tried and successful order of things. For then will this THE Church of our fathers and hitherto of ourselves, now threatened with momentous innovation, continue as at present constituted, and thus descend in pristine purity to our children—it may well be hoped to our children's children.

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* Rev. Mr. Norwood.

* Among the Congregationalists, as I am informed, the communicants and the non-communicants from two distinct bodies, and both, have to concur before a Minister can be called.

† Acts vi. 2.

‡ Acts xv. 13—22

To the Editor of the Churchman.

Rev. Sir.—A friend in the South-West, who has done the Church much good service, in a letter, recently received, gives the following excellent suggestion; by giving currency to which, you will confer a favor, and perhaps advance the objects proposed.

He writes: "I have received from you, and disposed of, quite a number of Libraries. Most of these have gone into *private families*, in some of which there were not more than two or three children. Why can you not induce the Parochial Clergy to exert themseves to effect what I have done, with but very little labor? When I receive those ordered now, I shall have received from you at least a dozen Libraries. Why can there not be found *one hundred* out of our *fifteen hundred* Clergy, who will do likewise in the next year? If so, you would have to supply 1200 Libraries, at $12,000."

The Library of one hundred volumes issued by the Union, is believed to be the cheapest library published in the country, taking into view the quantity of matter, and the style in which it is presented: with it the Union offers a list of Books of Instruction for Catechetical classes, Sunday Schools, and families, which is unrivalled on the score of cheapness. Will not, then, even more than a hundred of our Clergy—laboring auxiously as they do for the good of the people of their charge—adopt the suggestion of our coreepondent? And if the books are not wanted in such quantity within their own bounds, will they not raise something toward supplying the many destitute parishes and missionary stations of the great West, and South West, which are continually sending in their appeals for aid—appeals to which we can make no suitable response, for want of the necessary funds?

Contributions for these objects may be deposited with the Union, either to the credit of any particular diocess, parish, or missionary station, or to the credit of the depositor, to be drawn upon in Books, as occasions of bestowing may occur; or they may be left at the disposal of the Committee of the Institution, in full reliance that a good use can be immediately made of them. I am, Sir, very respectfully,

Your obedient servant,
D. Dana, Jr.

Depository, 20 John-street,
New York, October 23, 1848.

Errata.—In the first paragraph, last line, of Dr. Smith's speech, in our last, for "particulars," read, *postulates.* In fourth paragraph, insert *evils,* "where evils exist." In middle of tenth paragraph, read thus, "that every human being....who walks the earth should be a worthy communicant of the Church."

To the Editor of the Churchman.

Rev. Sir.—On looking over the Report of the Convention, I am chagrined to find that an error occurs on page 84, in placing the Lay vote of the Church of the Good Shepherd among the *Ayes* on the amendment proposed by Hon. Luther Bradish, relative to paying the Bishop's salary out of the Episcopal fund. It so happened that no one of our delegation was present when the vote was taken, otherwise we should have voted with the majority. R. Hoyt.

As it may seem strange to those who were not present at our recent Diocesan Convention, that the Rev. Dr. Price was not re-elected a member of the Missionary Committee, we beg the privilege of stating that he was not appointed, *solely* because he would not consent to serve. He made a public statement to that effect in the Convention; and yet, so anxious were a number to retain his official services in an office in which for six years he had been eminently useful, he came near being chosen. Had it been supposed that there was a chance of forcing him to continue on the Committee, he would have received an overwhelming vote.

The respect which caused his associates on the Committee to elect him their chairman some three years since, has been increased by his uniformly kind and Christian deportment. They deeply regret that he has not consented to continue to guide their deliberations, and share their responsibilities and cares.

New Publications.

The Women of the Bible: delineated in a series of Sketches of Prominent Females mentioned in Holy Scripture. By Clergymen of the United States. Illustrated by eighteen characteristic steel engravings. Edited by the Rev. J. M. Wainwright, D. D. 214 pp. 4to. D. Appleton & Co., 200 Broadway, New York; Philadelphia, Geo. S. Appleton, 148 Chestnut street. 1849.

This is truly a magnificent work, and reflects the highest credit on the liberality, taste, and spirit of the publishers, the elegance and discriminating judgment of the editor, and the skill and talents of the artists. Such a publication should be widely patronised by the wealthy and cultivated class, to whom it is more particularly addressed. It will serve as an elegant annual, and delicate gift-book, for not only the coming, but for future holiday seasons also: possessing a permanent value, and a standard interest, as a work of art.

It is a gallery of sacred portraiture, *i. e.*, of the heroines of the Sacred Volume; a collection, admitting of diversity of character, sentiment, style of beauty, and moral value. Some of the originals are to be held as models of womanly excellence; others, again are represented as examples to be avoided—saints and devils; paragons of every admirable quality, and "very women," "fair as false," and deceitful as beautiful.

The plan of the volume is well devised, and executed with corresponding ability. All of the engravings are good, most of them extremely fine, and a few exquisite. We have seen nothing so fine in the pages of any American annual heretofore; and, indeed, the engravings appear to us equal to those of Parris: for instance, the fashionable female English painter of the day, who has illustrated Shakspeare; Mrs. Jamieson's Heroines of Shakspeare, &c. The plates are from drawings by G. Staahl, by the following engravers: W. H. Egleton, W. J. Edwards, W. H. Shote, W. Holl, B. Eyles, F. Holl, J. Brown, and H. Robinson. The gallery comprises: Hagar, Rebekah, Rachel, Potiphar's Wife, Pharaoh's Daughter, Deborah, Jephtha's Daughter, Delilah, Ruth, Hannah, Abigail, the Queen of Sheba, Jezebel, Athaliah, Esther, Zara, wife of Tobias, Judith, the Mother in Maccabees. Of these we were particularly struck with Ruth, Jephththa's Daughter, the Queen of Sheba, Delilah, Jezebel, Zara, wife of Tobias, and the Mother in Maccabees.

We are concerned with the book, at present, only as a work of art: its doctrinal tone and tendencies may be inferred from the list of contributors, who are, besides the talented Editor, Bishops Doane, Burgess, and McIlvaine, Drs. Sprague, Muhlenberg, Higbee, Vinton, Coit, Atkinson, G. Scott, Kip, Cheever, De Witt, Vermilye, Potts, and Rev. S. Cooke. Among these contributions, we were especially pleased with the articles from the pens of Bishop Doane, Dr. Higbee, Dr. Muhlenberg, and Dr. Wainwright.

In regard to the type and paper, one can hardly say too much in praise. They are admirable. The binding is altogether richer, and more gorgeous, than that of any American book we are acquainted with.

In conclusion, we may say, as we did in the commencement of this notice, that a more attractive book of its class has not yet appeared amongst us. We trust the projectors and publishers may be amply rewarded for their pains and taste, and liberal spirit.

Grecian and Roman Mythology: by M. A. Dwight. 437 pp. 8vo. G. P. Putnam.

This very useful epitome of the Mythology of the Greeks and Romans is compiled chiefly from the best German and English writers on the subject, by a lady, who has displayed judgment in the arrangement of her materials. A valuable introductory notice or general philosophical essay, a resume of the whole matter, is prefixed to the work, by Professor Tayler Lewis, a scholar and critic whose favorable testimony to the merits of the book, stamps it with a classical reputation. Numerous outline illustrations add an interest to the text, for the youthful student.

The Heathen Mythology, the source of so many poetical allusions among modern writers, and a mine poetical wealth, for the bards of all nations, ages and countries, is best studied in the writings of the original authors. The Theogony of Hesiod, and the Metamorphoses of Ovid, are poetical pedigrees of the Pagan Divinities and Demi-Gods. Homer and Virgil are full of references to the national religions of the Greeks and Romans: and indeed the Greek and Latin classics generally, are deeply imbued with the popular traditions.

Early acquaintance with these agreeable fables, often symbolizing deep truths and shadowing views and doctrines "of great pith and moment," gives a poetical bias to the most barren imagination and affords to scholars a common ground of poetic invention.

A body of politic wisdom and worldly shrewdness is enveloped in the folds of these imaginative fictions: which truly deserve the title Bacon gives them—the wisdom of the Ancients.

The present Pantheon is intended for schools, and is well suited for students of all ages: though it has always appeared to us the fit study of youth rather than manhood, as it addresses the Imagination almost exclusively.

Handbooks.—Chess Players, of Whist, Crochet Sampler, Knitting and Netting, Ball-room: Appleton—each 64 pp. square, 24mo.

Ingenious and pretty little manuals, useful for those to whom they are particularly addressed, on these subjects. Elegant *vade mecums* for those young gentlemen and ladies, who desire to be initiated into the peculiar mysteries they profess to disclose.

Sketch Book. The author's Revised Edition. G. P. Putnam.

The second volume of the new edition of Irving's writings, a beautiful reprint worthy of the author.—At the present date, it is quite a work of surpererogation to criticise or describe, the genuine humor and graceful style of our American classic.

The Second Edition of the Church Almanac, published by the Protestant Episcopal Tract Society, has been issued, with the additions and alterations in the Clergy List, correct to the present week.

Propectus of a series of Tracts for the Christian Seasons.

In the present awakened and active condition of the Church, when all available means are tried to diffuse sound religion through the land, there seems a great want of Tracts.

But with the want of Tracts there is confessedly mixed a great and not unreasonable distrust: some of those published have fallen short of the doctrines of the Church; others have gone beyond them others, though true and sound, have pressed the truth with such harsh and controversial tones as to defeat their own design; while others, written above the understanding of the poor, have been wanting in that plain vigorous Saxon which is their familiar tongue, or have been so dull and uninteresting as to be altogether passed by and left unread.

The knowledge of these wants and difficulties has induced the Publisher to propose the issue of a series of Tracts, to be called

"Tracts for the Christian Seasons,"

which shall neither fall short of nor exceed the teaching of the Prayer Book, which shall not enforce the doctrines of the Church in a controversial spirit, but treat them as matters beyond dispute, and which shall be marked by a simplicity and clearness suited to the comprehension of all.

In order to secure such soundness and unity of religious teaching as might give the Clergy confidence, the services of a Clerical Editor in whom every confidence may be placed, have been secured, through whose hands every Tract will pass.

The "Tracts for the Christian Seasons" will possess a peculiar advantage over any other series of Tracts. Ordinarily when a Clergyman after some pains has selected some fifty or sixty Tracts out of a large mass of such publications, they are necessarily so unconnected, disjointed, and distinct in character, that they cannot satisfactorily be bound together. At least a volume so formed is utterly without system, or unity of design. Now in the proposed Series, though each Tract will be distinct and perfect in itself, they will all be made so to bear upon each other as to form a body of sound and plain divinity, to which the young or the poor might refer with continual profit. They will be written with a view of forming not an ephemeral but a permanent and systematic work, though at first issued in periodical parts. In short, following the course of the Christian Year, they will set forth in turn all the great truths of the Christian Church, according to the godly order of her Seasons.

It is intended to publish these Tracts in weekly numbers at Two-pence each containing twenty pages of boldly printed matter, and to issue them in good time for the Sundays or Holy-days they are intended to illustrate. For the convenience of those persons residing at a distance from Towns, or who may wish to have several numbers of the Tracts beforehand, they will be also issued in advance in parts containing six numbers at one shilling, or four numbers in a neat wrapper at nine-pence.

It is proposed to commence the Publication at Advent. The Publisher is happy in being able to state that the proposed Series has received the entire concurrence of many influential members of the Church, and is induced to believe that it will also prove acceptable to the Parochial Clergy throughout the country. He begs further to state that no pains will be spared on his part in carrying out out all that is proposed in the present announcement. To be published by John Henry Parker, Oxford and London.

G. P. Putnam, 155 Broadway, Special Agent for the United States, and to be had of all Booksellers.

Review of Aydelott's "Prospects of the Church." Continued.

The same argument, adduced on Baptism of Infants, holds in the case of the office for Adult Baptism. The recipient comes in true repentance and lively faith, but he is born in sin, a child of wrath, and an alien from God's kingdom. He is baptized, and *then* he is declared "regenerate" or "born again," and an "heir of everlasting salvation." In this holy sacrament he receives *remission of his sins*, and therefore the same Homily says "Our office is not to pass the time of our present life unfruitfully or idly, after that we are *baptized* or *justified*"—for it is hard to see how a man can be justified before he has received remission of his sins. The same Homily teaches—"We must trust only in God's mercy, and that sacrifice which our High Priest and Saviour, Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after baptism, if we truly repent, and turn unfeignedly to him again." Were this language supposed by our opponents to be that of a modern Tractarian, they would term it Popish, as interfering with the doctrine of Justification by Faith only. The Homily, however, a few lines previous, declares that we are so justified, and then proceeds to tell us to look for the remission of sins in Baptism. The reception of Baptism, therefore, is not a work opposed to Faith, but in it, and by it God bestows the blessings which Faith humbly craves. Faith is the requisite qualification in man; Baptism is the appointed means and instrument whereby God operates for his regeneration. If now we inquire into the origin of these services, we shall find them in the main, very ancient, and derived from the formularies of the Roman and Greek Churches. In those it is not to be doubted that *spiritual* regeneration is meant, and not one merely *hypothetical* or *ecclesiastical*—we have a right then to claim the same rule of construction for our own. Had the compilers of the Prayer Book wished to avoid this construction, they would have changed the forms and the language as they did in other instances. Mr. Palmer, in his erudite work, *Origines Liturgicæ*, states—that, the Address and first collect are taken, probably, the former from the Gallic, and the latter from the Gothic missals—the 2d Collect was very anciently used in the English Church, and is found in the manuals of Salisbury and York. In the position of the renunciations, the English ritual agrees with those of the patriarchates of Constantinople and Antioch; it does also with regard to the profession of faith. The benedictions of the recipient and the prayer for the consecration of the water are found in substance in the most ancient monuments of the Eastern and Western Churches. In consecrating the water on each occasion of Baptism, our ritual is supported by the ancient custom of the Eastern Churches, and in this differs from the Roman. The form of baptism is the same, in substance, with that always used in the Church throughout the world, and exactly agrees with the Roman. The signing with the cross was used in almost every Christian office; but its position in the English ritual, though very ancient, seems to have been peculiar to the British Churches. The concluding prayer resembles the form in the Apostolical Constitutions, and also one in the monuments of the ancient Gallican Church. It is also to be remarked, that many ancient customs, as washing the feet of the baptized, the taste of milk and honey by the newly-baptized, the use of a white robe, the anointing with oil, and other ceremonies were omitted by the compilers as superfluous or inexpedient. This shows us that the office, as it now stands, was very carefully adopted, and that the doctrine it teaches were those of its framers. The office for Adult Baptism was compiled in 1662, after the Restoration; and it is surely unnecessary to mention, that its framers were most certainly not Puritans, and had experienced the tender mercies of those sectarians for their adherence to Catholic truth and the doctrines of the English Church. On the other hand they were stout opponents of Popery, and could not have sanctioned these offices had they regarded them as Popish. They were adopted by the American Church at its present organization, when there were neither Calvinists nor Papists in the General Convention. Surely, then, they speak the voice of the Catholic Church in all ages and in all places: they teach us that which has been held "always, by all, every where"—the awful—the hallowed doctrine of Baptismal Regeneration. When self-sufficient and unlearned men utter the language of contemptuous irreverence and scoffing denunciation against those who teach and those who receive this sacred doctrine, they are reproaching and reviling, not merely the Bishops, doctors, pastors, and faithful men of this generation, but the collective wisdom of the Church of Christ throughout the world: confessors who took joyfully the loss of goods, liberty, friends, and relatives; martys who sealed their testimonies for the truth with their blood; saints who now wait in Paradise with joy unspeakable for their crown of rejoicing at the appearing of their great Saviour and Judge; and Apostles who shall then sit on their thrones of glory judging the tribes of Israel. They make the word of God of none effect through their own vain interpretations: "they resist the truth, men of corrupt minds, reprobate concerning the faith."

That this may be the plainer, we shall cite a chain of ancient authorities, chiefly taken from Wall's *History of Infant Baptism* (edited by Cotton, 2d Ed. 1834, Oxford). We do this for the convenience of reference, and that the quotations may be easily verified; and also because he was, in the opinion even of his adversaries, a laborious, candid, and most learned writer. As truth is our object, and not the parade of learning, we give the name of the author on whom we rely, that we may not arrogate his discoveries to ourselves.

Justin Martyr (A. D. 140) says—"We bring them to some place where there is water, and they are regenerated by the same way of regeneration by which we were regenerated: for they are washed with water in the name of God, the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit." Vol. 1, p. 68. See also Chevallier's trans., N. Y. ed. p. 183.

S. Irenæus (A. D. 167) says, "And again, when he gave his disciples the power of regeneration unto God, he said unto them, 'Go and teach all nations, baptizing them,'" &c. Vol. 1, p. 73.

And speaking of the Valentinian, he says: "This generation of heretics has been sent out by Satan for the frustrating [or denying] of the baptism of regeneration unto God [i. e., the true Christian baptism, instead of which they set up a mock baptism of their own], and the destruction of our whole faith or religion." Vol. 1, p. 74. (Iren. Lib. III: 17, and L. I: 21.)

Clemens of Alexandria (192), says Dr. Wall, "in all his works commonly uses the phrase of regenerate and regeneration to signify or connote the Christian baptism:" p. 82. ex. gr. "When we are regenerated [by which he plainly means here *baptized*], we then have received the perfection."—[Pæd. I. 6.] "He that is once regenerated as the name of that [sacrament] is, and enlightened, has his state immediately changed."—p. 83.

Tertullian (A. D. 200), De Bapt. 13—"The law of baptizing is given, and the form of it appointed, '*Go teach the nations, baptizing them,*' &c. And when to this law that rule is added, '*Except one be regenerated of water and the Spirit, he shall not enter into the kingdom of heaven,*' it has bound up faith to a necessity of baptism. And therefore all believers from thenceforth were baptized." p. 91.

We would remark also, that in the 5th Chapter he says, that "death is destroyed by the washing away of sins; the guilt of sin is removed as well as the punishment: man is restored to the likeness of God, in whose image he had of old been created; and he receives the Spirit of God, which he had then received by this in-breathing, but afterwards lost through his sin."

Origin (210), Com. in Matt. xix, 28, &c., "But in the regeneration [or new birth] by the laver [or baptism] every one, that is born again of water and the spirit, is clean from pollution; clean as, I may venture to say, as *by a glass darkly*." p. 121. He had a little before said, that "the way [or preparative or prerequisite] to that regeneration [in the world to come] is that by which Paul is called the laver [or washing] of regeneration."—p. 121.

S. Cyprian, A. D. 250 (Test. ad. Quirinum, c. 25), lays down the doctrine, "If any one be not baptized and regenerate, he cannot come to the kingdom of God" and quotes in proof the passage of St. John, III., 5 (p. 146). In his Epistle to Donatus, he says of himself before his baptism—"I thought it a very difficult and hard thing, which was promised for my salvation by divine mercy, that one could be born again, and animated unto a new life by the laver of health-giving water, and put off that which he had been before, and change the man in soul and mind, although the frame of his body remained the same. . . . . But after that, the stain of my former life was washed away by the aid of the regenerating wave, and light poured itself from above into my breast, cleansed from sin and purified; and after that by the spirit drawn down from heaven, a second birth reformed me into a new man, things before doubtful, became certain in a wonderful manner," &c. (Fell's ed. p. 2, Oxford, 1700).

The Seventh Council of Carthage (A. D., 256), was composed of 87 bishops, and their Doctrine plainly agreed with that of Cyprian. For instance, Nemesianus quotes the text St. John, III., 5, and interprets it of holy Baptism, as do many others. (Cyp. Opera, p. 159.

S. Gregory Nazianzen, A.D. 360, (Orat. in Bapt. §2), says: "Religion teaches us that there are three sorts of generation or formation: that of our bodies; that of baptism; and that of the resurrection. The first of these is of the night and is servile, and tainted with lust. The second is of the day, and is free, and powerful against lust, and takes away all that veil contracted in our birth [or generation], and renews us to the supernal life. The last is more dreadful and sudden, bringing together in a moment all the creation to be set before their Creator."—(Wall. Vol. 1, p. 164).

St. Cyril of Jerusalem, A. D. 360, in his I. Catechetical Lecture, terms Baptism "the laver of regeneration—not of the body, but the spiritual renewal of the soul" (p. 2. ed. Paris, 1640). Again, Cat. Mystag. II., he says "Let no one think that in Baptism he obtains only the remission of sins: in it he also obtains the grace of adoption."—p. 233.

St. Basil, A.D. 360, in his Exhortation to Baptism "begins with observing, that Solomon, mentioning a time for everything, says, *There is a time to be born and a time to die*, placing the birth first, but that he, being to speak of the spiritual birth, must speak of our spiritual death first. Which having done, and shown the lost condition we are in by nature, and that baptism is the recovery from it, he proceeds—'There is, therefore, a season proper for several things . . . But any time of one's life is proper for baptism.' And afterward 'Be it day or night, be it but an hour or minute, yet the most proper time is Easter: for that is the solemnity of the resurrection; and baptism is to us a ground of our resurrection.'" Wall. p. 209. And again, "Dost thou put off *the circumcision made without hands in the putting off of the flesh*, which is performed in baptism, when thou hearest our Lord himself say, *Verily, Verity, I say unto you*, &c.? If Israel had not passed through the sea, they had not got rid of Pharaoh: and unless thou pass through the water, thou wilt not be delivered from the cruel tyranny of the Devil." p. 211.

S. Ambrose (De Abr. Pat. L. II. §81), A.D. 374, says—"Both Jew and Gentile, and all that believe, must learn to circumcise themselves from sin, that they may be saved. Both the home-born and the foreigner, the just and the sinful, must be circumcised by the forgiveness of sins, so as not to practise sin any more: for no person comes to the kingdom of heaven but by the sacrament of baptism"—and at the end of the paragraph cites S. John III. 5. Wall. p. 223. And again (Com. in S. Luc. §37), "That returning of the river waters backward toward the spring head, which was caused by Elias when the river was divided (as the Scripture says Jordan was driven back), signified the sacrament of the laver of salvation, which was afterwards to be instituted; by which those infants that are baptized are reformed back again from wickedness [or a wicked state] to the primitive state of their nature."—p. 221.

St. Chrysostom (A.D. 380), Hom. 39 in Genes., says, "But our circumcision, I mean the grace of baptism, gives cure without pain, and procures to us a thousand benefits, and fills us with the grace of the Spirit: and it has no determinate time, as that had, but one that is in the very beginning of his age or one that is in the middle of his life, or that is in his old age, may receive this circumcision made without hands, in which there is no trouble to be undergone, but to throw off the load of sins, and receive pardon for all foregoing offences." p. 228.

St. Austin (388) De Bap. Cont. Donat. Lib. iv., Cap. 24, says—"In Cornelius the spiritual sanctification by the gift of the Holy Spirit went before, and the sacrament of regeneration by the laver of baptism came after . . . In infants baptized, the sacrament of regeneration goes before, and (if they put in practice the Christian religion) conversion of the heart, the mystery whereof went before in their body, comes after . . . . The sacrament of baptism is one thing, and conversion of the heart another; but the salvation of a person is completed by both of them. And if one of these be wanting, we are not to think that it follows, that the other is wanting; since one may be without the other in an infant; and the other was without that in the thief: God Almighty making up, both in one and the other case, that which was not wilfully wanting. But when either of these is wilfully wanting, it involves the person in guilt. And baptism, indeed, may be had where conversion of the heart is wanting; but conversion of the heart, though it may be had where baptism is not had, cannot be where it is contemned: for that is by no means to be called conversion of the heart to God where the sacrament of God is contemned." Wall. p. 255–7. Again, in a letter written 314, he says: "The baptism of infants is no more than what is necessary: that they who by their generation are subject to that condemnation, may by regeneration be freed from it. And as there is not a person in the world who is carnally generated but from Adam; so neither is any spiritually regenerated but by Christ. The carnal generation is liable to that one offence, and the condemnation thereof; but the spiritual regeneration takes away not only that one for which infants are baptized, but also those many which men, by wicked living, have added to that in which they are generated." p. 394. We have here St. Austin's views both before and after the rise of the Pelagian controversy.

St. Jerome, writing against Pelagius (A.D. 415) says—"Either you must set forth a new creed, and after the Father, the Son, and the Holy Ghost, baptize infants into the kingdom of heaven; or else, if you acknowledge one baptism for infants, and for grown persons, you must own that infants are to be baptized for forgiveness of sins; sins after the similitude of Adam's transgression." p. 421.

It has been our aim in the above citations to produce merely one or two clear and express quotations from each Father in support of our proposition. It must not be supposed that this is all the testimony that can be adduced: it is but a very small fractional part. A full collection would occupy a life time, and fill volumes. Wall says of the Fathers of the Greek and Latin Churches, "They not only used that word [*regeneration*] for *baptism*, but also they so appropriated it to baptism, as to exclude any other conversion or repentance, that is not accompanied with baptism, from being signified by it" (p. 77). And again—"This is of the more use to note, because many modern writers use the word *regeneration*, or *new birth*, for repentance and conversion, whether it be accompanied with baptism at that time or not. But the ancients do not so. The Scripture also uses it for baptism: *The washing of regeneration* Tit. III. 5, is the washing of baptism. And I showed before, in the introduction, that this phrase was not first used by our Saviour or his Apostles; but that it was a usual word of the Jews, to denote that baptism by which any proselyte was baptized unto Moses." p. 69–70.

We have been somewhat particular on this point because Dr. Aydelott waxes very wroth with a writer in the Churchman under the signature of *Occidentalis*, for asserting that this doctrine is "necessary to the slightest glimpse into the practical teachings of the New Testament—testified to, without exception by every writer of the Primitive Church, that has come down to us—taught most undeniably and conspicuously throughout the Prayer Book." He sneers and raves to his heart's content; but does not disprove the assertion. He calls the doctrine "part and parcel of Popery"—"with dead and deadly results:"—those in the Church who hold it "rancorously hate her doctrines and all who believe and faithfully preach them:"—It is a system utterly destitute of the Gospel, and of everything which the pious heart holds dear:" its supporters are those "whom the Word of God and our own consciences compel us to regard as opposers of 'the truth as it is in Jesus,' unregenerate men, strangers to the power of godliness." Be it remembered, that these slanders, though directed against the Churchmen of this generation, apply equally to S. Justin, S. Irenæus, S. Cyprian, S. Basil, S. Austin, and all the great lights holy saints, and faithful departed of the Catholic Church; and our pity and compassion must be necessarily excited for the unhappy and ignorant being who utters them. They are beneath criticism—beneath contempt—one might as well reason with the deluded man who fancied himself Jupiter, and threatened to overwhelm the whole human race with his thunderbolts, if they did not straightway fall down and adore his majesty. Mastix.

(To be Continued.)

To Correspondents.

The communication from the Rector of the Church of the Nativity, is unavoidably crowded out; as, also, that by "A Lay Brother." "F. W. S." is received.

Foreign Intelligence.

England: *Proportion of Churchmen and Dissenters.*—The return of the Registrar-General, under the Dissenters' Marriage Act, affords a pretty conclusive reply to the assertion so frequently made without any correct data that the Dissenters comprised the majority of the population. The Morning Herald gives the following results, as shown by the discriminating table of marriages "according to the rites of the Established Church," and "not according" to those rites. The facts contained in this table are such as these:—

In the year ending 31st December, 1846, the marriages were thus celebrated:—In Established Church, 130,509; in Dissenting Chapels, 7,660; in Romish Chapels, 3,027; in Registrar's Office, 4,068.

Ten years have now elapsed since the commencement of the present system,—and there being scarcely a Dissenting meeting-house in the realms, not duly "licensed to celebrate marriages,"—we may conclude that these facts give us a just idea of the respective strength of these various bodies. In every 1,452 of our population, therefore, we find, professedly attached to the Church of England, 1,305; Dissenters, 76; Romanists, 30; Socialists, &c., 41. Doubtless this view is more favorable to the Church than truth would warrant. Many have married "according to the rites of the Church," who were not sincerely attached to that communion. Old habit, and the want of any preference for Dissent, induced many to "go to Church to be married," who never entered the Church on any other occasion. Still, the preponderance of the Church is so great, that after allowing largely for these indifferent adherents, there will yet remain a proportion of ten or twelve to one!"

Bishop of Oxford.—The Bishop of Oxford is now holding the Primary Visitation of his diocess, and delivering his first Charge to his clergy. As yet we have only a newspaper report of it, which cannot be relied upon.

Education: Church and State.—A long correspondence between the National Society and the Privy Council has been published, by which it appears that the Privy Council refuses peremptorily to make any further concession to the Church in the matter of the National Society Schools. In June last a meeting was held, at which many of the bishops were present, and the "management clauses" were especially complained of at that meeting as tending to detract from, if not actually to supersede, the authority of the Church. By the present correspondence it would appear, that the Church threatens to refuse all future aid from the State, but will appeal to Churchmen alone to raise the requisite funds, in order to preserve their own Church, teaching according to their own tenets. This rupture is likely to lead to very great excitement, both at home and in our colonies, and a general meeting of the bishops and other members of the National Society will be called next month, in order to decide what steps to pursue under the circumstances.

Converts from Romanism.—On the 8th inst., two ladies, residents of Liverpool, openly renounced the errors of Romanism, in Holy Trinity Church, Birkenhead; and on Friday last, during Morning Service at the same Church, the Rev. Dr. Butler, formerly Chamberlain to the Pope, read his recantation, and was admitted into the communion of the "one Catholic and Apostolic Church," happily established in this land. About seven years ago, the Rev. J. Baylee, Incumbent of Trinity Church, engaged in controversy with Dr. Butler on the errors of Romanism; the Doctor has since been to Rome, and latterly to Ireland, on his return from which he called upon Mr. Baylee, and voluntarily expressed his intention of becoming a member of the Church of England. His conversion has made a great sensation, as he was accounted one of the most able disputants in the Romish Church.

Baptism of a Native of China.—On Sunday evening, during divine service in Holy Trinity Church, at Birkenhead, the Sacrament of Baptism was administered to Chun-Ah-You, a native of China, by the Rev. J. Baylee, M.A., Incumbent. About three years since, Chun Ah-You, who is the son of a Canton merchant, was sent to England by his father, for the purpose of learning the language, manners, and customs of this country, with a view to greater facility in commercial transactions. During the voyage, the captain of the ship to whose care he had been committed, died, and as the young Chinese could not speak a word of English, he could not explain to any of the passengers the nature of the engagement; and not knowing any person in this country, he was recommended on his arrival to Mr. Langdon, the managing proprietor of the Chinese collection, then exhibiting in London. That gentleman received him kindly, and agreed to show him every attention during his stay in England, upon condition that he should give his attendance for certain hours each day at the exhibition, to explain the various objects of interest it contains.

Chun-Ah-You, by intelligent perseverance, gradually obtained a partial knowledge of the English language, and by a system of self-tuition acquired such knowledge by the method employed for teaching the deaf and dumb, and afterwards by the ordinary elements of instruction.

On his arrival in Liverpool, in July last, he became acquainted at the Chinese Collection with several intelligent and piously-disposed persons, with whom he had frequent conversations on religious subjects, and he was then introduced by Mr. Welsh, of the Theological College, in Birkenhead, to the Principal, the Rev. J. Baylee, who, after several conferences and examinations, felt justified in complying with a desire expressed by Chun-Ah-You, to be admitted into the Church. Accordingly, at Evening Prayer, on Sunday, after the Second Lesson, the Sacrament of Baptism was administered with most solemn effect; and such was the impression evidently made upon the congregation, that we could not help wishing that more frequent opportunities were given to the people for bearing part in that most edifying and scriptural service. (This remark does not apply to Mr. Baylee, whose conformity with the Book of Common Prayer is most consistent.)

The Chinese convert, who is twenty-one years of age, was baptized by the name of Chun-Tai-Kwang, an epithet selected by himself as indicative of a great light, with reference to his return home, where he hopes to be the means of diffusing among his benighted countrymen the light of the Christian religion. The sponsors were Mr Welsh and Mr. Woodward, of the Birkenhead Theological College, and Miss Salmon. The sermon was preached from 1 Corinthians, ii. 12, 13. (the second lesson for the evening), by the Rev. J. Baylee, who made a passing allusion, with admirable impressiveness and effect, to the interesting services in which the congregation had been engaged. The demeanor of the Chinese Christian was most earnest and devout.

During his residence in England, Chun-Ah-You has received several very lucrative offers for his service in merchants' counting houses; but he uniformly declines them, as he considers himself honourably bound by his verbal agreement with Mr. Langdon for three years, six months of which yet remain unexpired. He is making considerable progress in the practical knowledge of some of the accomplishments, as well as the language and religion, of England, and his manners are very agreeable and gentlemanly.

Domestic Intelligence.

Western New York.—*Bishop DeLancey's Visitations.*—On the 9th of October Bishop De Lancey officiated for St. James's Church, Pulaski, in the Baptist house of worship. Prayers were read by the Rev. Mr. Bartlett, of Pierrepont Manor, assisted by the Rev. Mr. Smith, of Camden, who read the Lessons. The Rev. Mr. De Zeng, the Missionary of the station, administered the sacrament of Baptism to one adult and two children, and the Bishop preached. The Rev. Mr. Wardwell, of Dansville, also was present. In the afternoon of the same day, in the village of Mexico, in the Presbyterian house of worship, the Rev. Mr. Davenport read prayers, and the Bishop preached. The Rev. Mr. De Zeng and the Rev. Mr. Smith also were present. The Bishop visited Christ Church, Oswego, on the 10th, where in the morning the Rev. Mr. De Zeng read prayers, and the Rev. Mr. Davenport read the confirmation preface. The Bishop preached and confirmed fourteen persons. In the evening the Rev. Mr. De Zeng, assisted by the Rev. Mr. Davenport, read prayers, and the Bishop preached.

On the 11th, the Bishop preached, and confirmed four persons, in Zion Church, Fulton, Oswego county. Prayers were read by the Rev. Mr. Davenport, of Oswego, and the confirmation preface by the Rev. Mr. Porter, of Granby, who administered the sacrament of Baptism to an adult. In the afternoon, in St. Luke's Church, West Granby, the Rev. Mr. Davenport read prayers, and the Bishop preached and confirmed three persons, the Rev. Mr. Porter, the Missionary of the station, reading the confirmation preface.

On the 12th, in Christ Church, Jordan, Onondaga county, prayers were read in the morning by Rev. Dr. Gregory, of Syracuse, and the lessons by Rev. Mr. Ayrault, of Auburn. The Bishop preached and confirmed 11 persons, including one from St. Peter's Church, Auburn. The Rev. Mr. Rice, the Missionary of the station, read the confirmation preface. The Rev. Mr. Porter also was present. In the afternoon the Bishop preached in the Presbyterian house of worship at Camillus. Prayers were read by the Rev. Dr. Gregory, assisted by the Rev. James R. Davenport, of Syracuse, who read the lessons.

A summary of Bishop De Lancey's duties, as performed during his tour in this and the neighboring diocess, from August 22d to October 12th, is as follows:

Baptized one adult, and eleven infants; administered the holy Communion seven times; consecrated five Churches; preached fifty-seven times; confirmed three hundred and fifty persons—one hundred and twenty-six being of the diocess of Western New York—and travelled one thousand three hundred and fifty miles.—*Gos. Messenger.*

Connecticut.—*Institution.*—On Saturday, the 7th inst., the Bishop of the Diocese administered the rite of confirmation to sixteen persons in Christ Church, Westport, and instituted the Rev. William H. Frisbie into the Rectorship of that interesting parish; having kindly postponed the services from the Tuesday preceding, on account of the inclemency of the weather. There were present, besides the Bishop, the following clergymen: the Rev. Dr. Mead, and the Rev. Messrs. Samuel Nichols, Coit, Cornwall, Short, George W. Nichols, Purves, Wilcoxson, and Betts, and a large congregation of parishioners and others. Morning Prayer was read by Mr. Purves, and the Lessons by Mr. Betts. The Letter of Institution, in the name of the Bishop, was read by Mr. Cornwall, and an appropriate sermon preached by Dr. Mead, from 2 Tim. ii. 15. "Study to show thyself approved unto God." The keys were presented to the Rector by the Senior Warden, the venerable Daniel Nash, Esq., whose liberality has enabled this parish, by steady and united efforts, from its organization, to support itself in a very exemplary manner, and thus, under God, to insure its own success and prosperity, in the most effectual way. Of this commendable feature in the young parish of Christ Church, as well as of the diligence and fidelity of its former and present Rectors, the latter having labored in the parish for several months past, the interesting class presented to the Bishop for confirmation is an encouraging result.—*Calendar.*

Delaware.—*Laying of the Corner-Stone of Christ Church, Delaware City.*—The erection of an Episcopal Church in Delaware City, has for a long time engaged the interest and prayers of many Churchmen in Northern Delaware.

During the past year a determination arose among the neighboring clergy and several of the laity, to push forward the good work with untiring energy and perseverance. Early in the spring a congregation was organized under very favorable auspices. Ever since that time the services of the Church have been held in the school-house of the village every other Sunday, with most encouraging prospects, and every indication of the materials of a flourishing congregation.

On Tuesday last the corner-stone of the church was laid amid a large and interesting assembly.

The procession proceeded from a private residence in the village to the lot where the church is being erected, headed by the Rev. Messrs. Billopp, Van Deusen, and Freeman. The service used was one set forth and allowed by the Bishop of the Diocese. It was conducted by the Rev. Thomas F. Billopp, and closed with an appropriate and interesting address by the Rev. E. M. Van Deusen.

The Bible and Prayer Book, together with copies of the general and diocesan conventions, several of the secular papers of the day, and the census of Delaware City, were placed in the corner-stone.

Also the folllowing memorandum—"In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

This corner-stone of Christ Church, Delaware City, was laid on the 10th day of October, 1848, (the Bishop of the Diocese being absent,) by the Rev. Thomas F. Billopp, Rector of Immanuel Church, Newcastle. The Rev. A. F. Freeman being Rector of the Parish. A. S. Pennington, A. V. Culin, F. D. Dunlap, W. H. Thomas, J. A. Barr, Jas. B. Henry, Geo. Cleaver, and Jos. Cleaver, vestrymen Samuel Slone being the Architect, and S. Waters the builder. His Excellency William Thorpe, being Governor of the State of Delaware, and his Excellency Jas. K. Polk, being President of the United States. "Other foundation can no man lay than that is laid which is Jesus Christ."

The church is to be of brick, covered with mastic. It will have a tower and steeple, and will be in the Gothic style. There will be buttresses between the windows and at the corners of the church and tower, surmounted with pinnacles. There will be mullioned windows, and diamond glass, and a pitched roof covered with slate. The dimensions of the church are 34½ feet by 69. And the cost is $4000.—*Banner of the Cross.*

Ohio.—The Ohio Convention closed its sittings at a late hour on Saturday evening, September 16, and I hasten to give you a brief account of its doings. The Convention opened on Wednesday, the 13th, with divine service and a sermon from the Rev. A. Guion, of Lancaster. The tone and spirit of this sermon were admirable. The preacher with a candor and independence not often exhibited among us, read us some lessons on the importance of avoiding angry dispute and mere partizan controversy, and seeking the things that make for peace, in the holy work of the ministry, which I trust may have a good influence upon all of us. In the afternoon the Bishop delivered his annual address to the Convention. From it we learn that there have been 207 persons confirmed during the last year; eight deacons have been ordained to the holy order of priesthood, and 4 candidates have been ordained deacons. There are 8 candidates for orders; 7 churches have been consecrated, and 3 new parishes formed; 9 clergymen have been received into the diocess, and 6 have taken dimissory letters.—*Church Times.*

The Sunday after Convention.—The Convention closed its business and adjourned on Saturday evening. On Sunday morning the Bishop held an ordination in Trinity Church, and admitted to the order of presbyters, the Rev. Eli Adams, and the Rev. Rodolphus K. Nash. The candidates were presented by the Rev. George Denison. The Bishop preached the sermon, and administered the communion, assisted by Rev. Messrs. Smallwood and Britton.

The meeting in aid of the cause of missions and of education in this diocess, was held in the same church on Sunday afternoon. Addresses were made by the Bishop, the Rev. Mr. Ufford, of Virginia, and the Rev. Messrs. Britton and Denison. At the close of the meeting a collection was taken, amounting to $86 31; and pledges were made to the amount of $1255, to be redeemed in the course of the year.

In the evening, after a sermon by the Rev. Dr. Brooke, a collection was taken in behalf of the Society for the Relief of the Widows and Orphans of Deceased Clergymen.—*Western Episcopalian.*

Clerical Changes.

The Rev. Charles H. Halsey, Secretary and General Agent of Domestic Missions, has accepted an invitation to the Rectorship of Christ Church, in the city of New York; and expects to enter upon his duties on the first Sunday in November next.

Rev. Edward Magee, having accepted a call to the parish of St. Mary's, Delphi, Indiana, requests that all communications addressed to him, be directed to said place.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 16th inst., the Treasurer has received the following contributions:

From Hon Duncan Cameron, Raleigh, N C, 50; Trinity ch, Edgeville, S C, 10; through J B Dorr, Treas. Mass, St Paul's, Boston, 12 50; Ch of the Messiah, 3; Christ ch, Cambridge, 39 50; St Michael's, Marblehead, 5 23; St John's, Ashfield, 1; St Peter's, Salem, 53 78; St Mary's, Newton Lower Falls, 10—125 31; Trinity ch. New Haven, Ct, 100; offerings of Trinity ch, Newark, N J, 25 72; Rev J H Betts, Ct, 2 50; St David's ch, Dallas co, Ala, 5 31; through J F Wilson, Treas, Del, St Andrew's ch, Wilmington, 55 87; Trinity ch, 22 90; Emmanuel ch, Newcastle, 30—108 77.—Total, $427 61.

THOMAS N. STANFORD, Treas.,
New York, October 24, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 17th inst:

From Christ ch, Brownsville, Pa, for Greece, 30; L B, Parkhill, Tuscarville, Fa, for Africa, 10; through W H Hubbard, R A, Richmond, Va, Grace ch, Petersburg, Sunday school, for Africa, 20; Merchant's Hope Church, Prince Geo. co, Africa, 15; a member of St Paul's ch, Richmond, for Constantinople, 30—65; Christ ch, Gardiner, Me, 33; family mite box, 4 50. Total, $142 50.

J. SMYTH ROGERS, Treas.,
New York, October 24, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 17th inst.:

Annual subscribers—From Miss S B Van Wagenen, 3; Miss Catharine Van Wagenen, 2; Miss M W Van Wagenen, 2. Total, $7.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, October 24, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 17th inst:

From Trinity ch, New Rochelle, Rev Thos. W Coit, D D, rector, 16; Miss Catharine Van Wagenen, 1; Miss M W Van Wagenen, 1; Ch of the Holy Comforter, Rev D V M Johnson, 4 10. Total, $22 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, October 24, 1848.

The subscriber has received from St Paul's ch, Baltimore, per Rev Dr Wyatt, $30, for each of the following churches in the West—St Mark's, Chester, Ill, Lancaster, Ohio, Madison, Indiana, and Fayette, Missouri.

Thomas N. Stanford, Treasurer.
New York, October 24, 1848.

SAILOR'S MISSION.

The undersigned thankfully acknowledges the receipt of $5, from a member of St Paul's ch, New Haven, for the purchase of Prayer Books for Seamen. The kind remembrance of us in our work among Seamen, by this frequent contributor, is refreshing and encouraging. Would that even one more would do likewise.

$20 has also been received from a member of the Church; for the poor and destitute—and for which the giver has our thanks. Such gifts are always timely, as we have the poor always with us. D. V. M. Johnson,

In charge of the Church of the Holy Comforter,
foot of Dey street.

N. B. Further donations may be sent to Messrs. Stanford & Swords, Broadway. October 24, 1848.

Nashotah.—The undersigned gratefully acknowledges $25, from Major D H Vinton, through the Rev F Vinton, D D.

James Lloyd Breck,
For the Nashotah Mission.
Nashotah-lakes, Wis., 13th October, 1848.

Advertisements.

JOSIAH RICHARDS, AUCTIONEER.

GREAT SALE OF ELEGANT ENGLISH BOOKS.—BANGS, RICHARDS & PLATT, No. 204 Broadway, will sell on Monday afternoon, 30th inst., commencing at 4 o'clock, and following days at same hour—the most extensive and richest collection of English Books hitherto offered at Auction in this country. Chiefly the best Modern Editions from the English press—new and in fine order—Embracing valuable Works on Theology and Ecclesiastical History, including the Writings of most of the eminent English and Scotch Divines. Magnificent and costly Illuminated, Embellished, and Picturesque Volumes, in folio and quarto, richly bound—Pictorial Editions of Standard Works, and Popular Works of Fiction—The best Works on Natural History, Botany, and Flower Gardening, with superb colored Plates—Works on Poetry, the Drama, Architecture, Antiquities, Sculpture, Painting, and all the various branches of Science and Art—Voyages and Travels, Greek and Latin Classics, Books on Sporting and Hunting—Books of Prints—Works on Medicine and Surgery—and fine Library Editions of all the sterling Authors in Standard and English Literature.

☞ Catalogues are now ready, and the Books arranged for examination. October 28.

Selected Matter.

[From the Church Review for October, 1848.]

THE CATACOMBS OF ROME.

ART. VI.—*The Church in the Catacombs*: a description of the Primitive Church of Rome, Illustrated by Sepulchral Remains. By CHARLES MAITLAND, M. D. London: 1846.

There is an old Arabian fable, of a city whose inhabitants in an instant were turned to stone. The maiden at the fountain—the guest in the hall—the listless wanderer in the streets—all were arrested without a moment's warning, and in the posture in which the stroke found them, were transmuted at once into marble statues.—And there the city stood in the desert, with the stillness of the grave resting on it, every thing unchanged as age after age swept over it. At last came a chance traveller, and for the first time in centuries its deserted streets echoed to the tread of human footsteps, as he wandered on through palace, and temple, and hall, with none to answer his summons—none to oppose his entrance—gazing in wonder on the memorials of generations which had lived ages before, to the possession of which none had succeeded, and, therefore, they had remained unaltered.

In our day, the deserted cities of Herculaneum and Pompeii almost furnish a reality to this fable. There, we are at once transported back to the first century of the Christian era. We enter houses which it seems as if the lordly Roman had but just quitted. His paintings, and statues, and manuscripts, are about us. The sentinel still stands at the post he dared not leave, even when the burning cinders were raining about him, and the skeleton rattles hollow in his armor—the strigil lies on the pavement of the bath, as the frighted slave dropped it, when he fled—and in the bed-room is the *rouge* with which the faded beauty of Pompeii once restored her charms. We see on all sides of us, the nature of that now forgotten civilization, which spreads its charm over these gay Campanian cities. The "great gulf" which separates us from the days of Pliny is bridged over. The intervening ages are forgotten. We live among those who for nearly eighteen centuries have been dust—we understand each arrangement of their domestic life—and it requires an effort to recall our minds to the realities of the living present.

What these long buried cities display to us of the social condition of the ancients, the Catacombs reveal with regard to the Church of that day. While we often read in the remains of Pompeii, a commentary on the lines of Juvenal or Horace, in the inscriptions which mark the tombs of the early Christians, we find a confirmation of much that was written by the Fathers of the first three centuries. The same spirit pervades these records graven in the rock, and the earnest words which these leaders of the Church sent forth to cheer their converts in the faith. The two harmonize in tone, and remain to rebuke the changes which after ages gradually brought about.

But the investigations of the Catacombs have been hitherto locked up from the great body of the public. The first publication on this subject was the work of Bosio, who had spent thirty years in its preparation. Yet he died before its completion, and it was edited by Severano, in the year 1632, under the title of *Roma Sotterranea*. The same work translated into Latin, and still further enlarged, was republished by Arringhi. Fabretti, who held the office of curator of the Catacombs, published a number of Epitaphs, and eighteen years afterwards another folio issued from the hand of his successor, Boldetti, entitled "Osservazioni sopra i cimiterii dei Santi Martiri." The last that appeared was the "Sculture e Pitture" of Bottari, which was devoted more espesially to the Christian Arts. These works, however, though abounding in theological and antiquarian information, were written either in Latin or Italian, and of course useless to many who wished information on the subject.

The work we have placed at the head of this article, is the first attempt to bring this matter within the reach of the mere English reader.—We confess, however, that we do not think very highly of it. The author seems to have felt very little enthusiasm for his subject; and we cannot conceive how any one, with the rich materials of Arringhi and Bottari before him, could have made so little of his theme. We think that most persons would rise from a perusal of the volume with a feeling of dissatisfaction. In addition to this, it is written too much in the book-making style, filled with discussions, which, although well enough in themselves, are out of place in a work where the subject is so wide that every page is needed to give even an outline. For instance in treating of the inscriptions on the tombs of the Martyrs, *forty-seven* pages are used in a discussion of martyrdom in general, with accounts of those sufferings of the early Christians, which are familiar to every reader of Ecclesiastical History. This, in a book of only about three hundred pages, is rather too great a waste of space, which might have been more profitably employed. Dr. Maitland's work might, therefore, be cut down to almost one half its present size, and still contain all the information it now does about "the Church in the Catacombs."

We propose, as far as the narrow space of this article will admit, to give some account of these burial places of the early disciples of our faith, deriving our materials partly from the works enumerated above, and partly from personal recollection. In the struggle for the truth which now is waging—in that controversy we have with Rome, as to which holds the doctrines of the Primitive Church—we can appeal to these enduring inscriptions, written above the dust of the early Martyrs, and show, that though dead they still speak as we do, and prove the identity of the faith we hold, with that for which the Apostles suffered.

About two miles from the gates of Rome, on that same Appian Way, over whose pavements once the legions of victorious Rome marched on their way to the Capitol, and whose stones were bedewed with the tears of captive Princes, as they were dragged along to swell the glory of the triumph, stands the Church of St. Sebastian. Adjoining is the Monastery of the same name, and around it, far as the eye can reach, stretches the desolate Campagna. Here is the usual entrance to the Catacombs. There is another opening, indeed, at the Church of St. Agatha, but for some reason, strangers are seldom permitted to enter it. The writer made many attempts while in Rome; but though several times promised admission by ecclesiastics, he never succeeded in effecting it. And such, he has found, was the testimony of all his friends. The only individual he has met with, who was able to inspect the Catacombs of St. Agatha, was the late Thomas Cole, the Artist, from whom he received so interesting an account as to deepen his regret at his own failure. Mr. Cole represented these passages as being much richer in inscriptions and paintings than those of St. Sebastian, fewer having been removed from their original positions to be placed in the Gallery of the Vatican. Perhaps they bear more explicit testimony against the modern practices of Rome, and, therefore, are studiously kept concealed from the view of the curious.

There are, also, scattered over the Campagna, holes leading into the galleries below, which often prove dangerous to the incautious rider. D'Agincourt on several occasions availed himself of them to enter the passages. As they are all found in the Christian part of the Catocombs, they are probably apertures made for air or light. In the Acts of the Martyrs we find them spoken of as the *luminaria cryptæ*.

Taking one of the Monks of St. Sebastian for your guide, from a Chapel of the Church you can descend by the well worn stone-steps into the Catacombs below; and the contrast to the dark and damp caves, will be the greater from leaving the balmy Italian atmosphere above. Each member of the party furnished with a light, you follow your guide through intricate passages, which cross and re-cross, until he has gone his usual round and you are again at the foot of the steps. The passages wind around, apparently to follow the direction of the soft rocks, and the intricacy is increased by their generally being constructed in three stories, so that you constantly meet with steps which ascend or descend. They are usually not more than three feet wide, but at times they expand into Chapels, in one of which is still remaining a simple altar with an antique Cross in the rock above it. What solemn services must this spot have witnessed! How earnest the prayers which were here poured forth by men, whose faith was certain because they had received it from the lips of Apostles themselves, and glowed more brightly because they stood in jeopardy every hour! On each side of these passages are the tombs—excavations in the soft rock just large enough to contain a human body, and the cavity closed by a thin slab of marble. Sometimes the sepulchres are single, while in other places children are buried, as if a whole family had been interred on the same spot. Some of these have never yet been opened; but their buried inmates repose as they were laid to their rest in the first ages of our faith. In one case the marble has cracked, and inserting a thin taper, you can look on the mouldering remains of one who perhaps saw our LORD Himself in the flesh. Boldetti relates, that an odor of spices was perceived on opening some of these graves, and in the lateral branches of the Catacombs, he found unfinished sepulchures, or intended ones merely sketched upon the walls.

On the slabs which closed the tombs, were cut the Christian emblems, which the early followers of our LORD so much delighted to use, and there too they scrawled the brief epitaphs by which in that age of fear and persecution they marked the resting place of their brethren. Every thing around speaks of the consecration of suffering, and of the simple earnest faith of men, with whom the glories of the next world had swallowed up all the pains of their brief mortal pilgrimage. How far these passages extend is not known. They are said by some to reach from sixteen to twenty miles; but a small part only is now shown, in consequence of accidents which have taken place from persons losing their way, or galleries caving in.—Many of the lateral passages about St. Sebastian have been closed, yet still, should a sudden gust of air extinguish the lights of a party, it would not be very easy for them to trace their way out.

We can find allusions to these caves long before the Christian era. The great increase of the Republic, led to the working of quarries in the immediate neighborhood to procure the materials necessary for building. The soil of the Campagna rests on tufa and pozzolana, a volcanic, sandy rock, easily quarried, and from its texture well adapted to the excavation of long galleries, while the Esquiline Hill was undermined to obtain sand for making cement. Thus the whole sub-soil on one side of the city of the Cæsars, was perforated by a net-work of excavations, stretching out for miles in crypts and galleries. These subterranean works were referred to by Cicero in his oration for Cluentius, when Asinius, a young Roman citizen, was inveigled to the gardens of the Esquiline, and precipitated into one of the sand-pits—"in arenarius quasdam extra Portam Esquilinam." It was too in these caverns, Suetonius tells us, Nero was afterwards advised to conceal himself in his hour of danger; on which occasion he made answer to his freedman Phaon, "that he would not go under the ground while living."

Then came the advent of the Christian faith. The *arenarii* or sand diggers, and the workmen in the quarries, were persons of the lowest grade, and, from their occupation, probably formed a distinct class. There is reason to suppose that Christianity spread very early among them; (were not its first followers every where the lowest in the social scale?) for in time of persecution, the converts employed in the subterranean passages not only took refuge there themselves, but also put the whole Church in possession of these otherwise inaccessible retreats. And may we not trace in all this the hand of a protecting Providence? The Church was about to enter the furnace of affliction, and to be encircled by the rage of the adversaries; here, then, had previously been provided a sure refuge, where it could abide until the storm was overpast. This was the cradle of the infant community. And perhaps we may go a step farther, and assert, that while the Church in Rome owed much of the rapidity of its triumph to the protection afforded by the Catacombs, as an impregnable fortress, from which persecution always failed to dislodge it, it was to the preservation of these, its earliest sanctuaries, that it was indebted for ancient superiority in discipline and manners. That the Catacombs were, throughout, well known to the early Christians, is evident; for every part bears traces of their occupancy. We meet on all sides with tombs and Chapels, paintings and inscriptions, and for three hundred years the entire Christian population of Rome found sepulture in these recesses.

St. Jerome speaks of them in the middle of the fourth century. "When I was at Rome"—says the Monk of Palestine—"still a youth, and employed in literary pursuits, I was accustomed, in company with others of my own age, and actuated by the same feellings, to visit on Sundays the sepulchres of the apostles and martyrs, and often go down into the crypts dug into the heart of the earth, where the walls on either side were lined with the dead; and so intense is the darkness, that we almost realize the words of the Prophet, 'They go down alive into Hades.' Here and there a scanty aperture, ill deserving the name of a window, admits scarcely light enough to mitigate the gloom which reigns below; and as we advance through the shades with cautious steps, we are forcibly reminded of the words of Virgil, 'Horror on all sides; even the silence terrifies the mind.'"*

The Acts of the Martyrs relate many attempts made by the persecuters of the early Christians, to trace them in these retreats. But the entrances were so numerous, scattered for miles over the Campagna, and the labyrinths below so complicated, and blocked up in various places, that pursuit generally was useless. At other times, from above they overwhelmed the galleries with mounds of earth, to destray those who were concealed within. Occasionally these efforts were successful, and the Catacombs became not only the burial place of the martyrs, but also the scene of their last sufferings. In the time of Cyprian, Xystus, Bishop of Rome, together with Quartus, one of his clergy, poured out their blood on this spot; and Stephen, another Bishop of Rome, was traced by the heathen soldiers to his subterranean Chapel. At the conclusion of the service, he was thrust back into his Episcopal chair, and thus beheaded.—We do not take these instances from the ordinary accounts of the martyrologists, where every thing is so often exaggerated. They are found in the letters of the early Christians, given with a simplicity which shows their truth. Even as late as the year 352, during a temporary persecution by the Arians, Liberius, Bishop of Rome, took up his abode in the Cemetery of St. Agnes.

But three centuries passed by, and Christianity emerging, from these recesses, walked boldly on the soil, beneath which she had so long been glad to seek concealment. Yet ere long, the flood of barbarian invasion rolled over Italy, and amid the disorders which ensued, these sanctuaries of the ancient Church were gradually forgotten. It required constant use to preserve a knowledge of their intricate windings, and therefore a few only of the principal entrances were kept open. Even these gradually became neglected and blocked up by rubbish, until the Church scarcely remembered her ancient home. It was not until the sixteenth century that the entire range of the Catacombs was re-opened, after being untouched for more than a thousand years. Then, when the revival of letters enabled the learned to profit by the discovery, investigations commenced, which have been prosecuted to the present day, as the question has been agitated, whether Rome shall be permitted to claim identity in discipline and doctrine with those ancient disciples, who have thus bequeathed to us the memorials of their faith and sufferings.

Such is the history of these Catacombs.—Within the last few years, most of the inscriptions have been removed to a Hall of the Vatican—the Lapidarian—where, to the number of more than three thousand, they are fastened to the wall.† Opposite to them are ranged in the same way the monumental inscriptions of Pagan Rome, gathered from other places. "I have spent"—says Raoul Rochette—"many entire days in this sanctuary of antiquity, where the sacred and profane stand facing each other, in written monuments preserved to us, as in the days when Paganism and Christianity, striving with all their powers, were engaged in mortal conflict. And were it only the treasure of impressions which we receive from this immense collection of Christian epitaphs, taken from the graves of the Catacombs, and now attached to the walls of the Vatican, this alone would be an inexhaustible fund of recollections and enjoyment for a whole life."‡

It is interesting to mark the difference between the two sides of the gallery. The proud titles of Roman citizenship—the funeral lamentations—the traces of complicated political orders—are all neatly engraved; while the record of the Christians is often contained in an incoherent sentence, or a straggling mis-spelt scrawl, which betrays in its very execution, haste and ignorance. The latinity of these epitaphs would shock a classical reader—the orthograpny is generally faulty—the letters irregular—and the sense not always obvious. The first glance at the Christian side is enough to show, that, as St. Paul expresses it, "not many mighty, not many noble," were numbered among those, who, in the first age of our faith, were here laid to their rest.

[To be continued.]

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* Hieronymus in Ezechiel, c. xl.

† It is difficult to say how ancient some of these tombs are. Consular dates have been found, however, as early as A. D. 98, and as late as A. D. 400. During this time at least the whole Christian population of Rome was interred there. As this period extends nearly a century after the establishment of Christianity under Constantine, the numbers must have been latterly very great.

‡ Tableau des Catacombs—p. 10.

[From the Glasgow Constitutional.]

CONSECRATION OF THE BISHOP OF GLASGOW AND GALLOWAY.

On Thursday last, being the Feast of St. Mattthew the Apostle, the consecration of the Bishop Elect-Confirmed of the united dioceses of Glasgow and Galloway, took place within St. Mary's Church, in this city. The See having become vacant by the demise of the late lamented Dr. Russell, the clergy of the diocess assembled for the election of his successor, within St. Andrew's church here, on the 30th August, when their choice fell upon the Rev. Walter John Trower, M.A., Rector of Wiston, and Rural Dean, in the diocess of Chichester, and late a Fellow of Oriel College, Oxford.—The election was unanimously confirmed by the College of Bishops in Scotland, and the Consecration was appointed to be held on Thursday the 21st inst. No Bishop of the Reformed Church having been consecrated in this city since the year 1688 (when one of the King's chaplains, Dr. John Gordon, a Cadet of the family of the Earl of Aberdeen, was consecrated Bishop of Galloway), the occasion excited great interest in the Episcopal Church, and before the hour of service, St. Mary's was filled in every part with laity of this and other diocesses.

A few minutes after eleven o'clock, the Right Reverend Dr. Skinner, Bishop of Aberdeen and Primus, Dr. Terrot Bishop of Edinburgh, Dr. Ewing Bishop of Argyll and the Isles, Dr. Forbes Bishop of Brechin, clothed in their Episcopal habits, and the Bishop Elect-Confirmed vested in his rochet, entered the Church, and took their places within the rails of the altar,—the Primus, and the Bishop of Argyll and the Isles, on the north side, and the Bishop of Edinburgh, the Bishop of Brechin, and the Bishop Elect-Confirmed on the south side.—They were followed by about forty of the clergy (among whom were several priests of the sister Churches of England the United States of America), habited in their surplices, who took the places assigned to them, without the altar rails, in front of the congregation.

Morning Prayer having been said by the Very Reverend William S. Wilson, M.A., Dean of the diocess, the communion office was begun by the Primus, the Epistle being read by the Bishop of Edinburgh, and the Gospel by the Bishop of Argyll and the Isles.

The sermon was preached by the Reverend Robert Eden, Rector of Leigh, Essex, who took for his text the fifteenth, sixteenth, and seventeenth verses of the twenty-first chapter of the Gospel according to St. John, being the Gospel appointed for the consecration of a bishop.—The preacher began by alluding to the strange and eventful times in which we lived, when, amid the of wreck dynasties and the crash of thrones, men's minds were failing them for fear, and they watched anxiously for the signs and portents of the future. But for the true Christian there could be no cause nor room for fear: his hopes were built upon a rock, against which the gates of hell should not prevail. Let him only take care that in the trials which beset him, his faith never faltered, nor his charity waxed cold, and he might defy the worst assaults of the enemy, the most subtle delusions of rationalism, or the infidel spirit of developement. The walls of the Church were to be built in troublous times; and to whom were the builders to look for encouragement and support but to the chief pastors and overseers of the Church? The office of a Bishop was an arduous one in any season; but in such times as these, the most perilous which the Church had seen since the era of the Reformation, its duties were doubly difficult. Happy was he who, by God's grace, should be found fit for such things. Happy art thou, my brother, (said the preacher, turning towards the Bishop Elect-Confirmed,) companion of my labors, dear friend of my early youth, who, while tending thy flock in a distant fold, unheeding of any other care, wert suddenly called and chosen as a meet pastor to feed the sheep in this portion of Christ's Church. To thee, in the words of St. Basil, let me say, Quit thyself like a man, and be strong, and go forth before the people committed to thy charge. The preacher then proceeded to illustrate the three great points of the ministerial office: (1.) The duty of public catechising in the church, which he enforced by quotations from Archbishops Whitgift and Abbot, Bishops Andrewes and Hall, and the amiable and pious layman John Evelyn; (2.) The duty of the daily sacrifice of public prayer and praise in the Church; and (3.) The duty of the frequent celebration of the Holy Sacrament of the eucharist. After congratulating the Church on the choice which had been made of the Bishop Elect-Confirmed—a choice which seemed in its circumstances to be signally overruled by God's holy spirit,—and exhorting both clergy and laity to yield cheerful obedience to the gentle and loving rule of their new chief pastor—the preacher expressed the joy which, as a priest of The English Church, he felt in being allowed to take part in the solemn proceedings of that day, and in being thus received and honored by the ancient sister Church in Scotland—and concluded by praying for the advent of that time when all hatred and prejudice being taken away, and whatever else might hinder godly union and concord, we might be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity.

On the conclusion of the sermon, the Bishop Elect-Confirmed (still vested in his rochet only), was led forward and presented to the Primus, by the Bishops of Edinburgh and Brechin.—The Primus ordered the deed of election to be read by the Dean of the diocess, and announced that the choice of the clergy had received the unanimous confirmation of the Bishops. The oath touching the acknowledgement of the Queen's supremacy was administered to the Bishop Elect-Confirmed by William Stirling, Esq., of Kenmure, J. P. The Primus then said the Litany, and when that was ended, sitting in his chair, he examined the Bishop Elect-Confirmed, after the order appointed in the Form for Ordaining or Consecrating a Bishop, as used by the Church of England and by the Episcopal Church in Scotland. The Bishop Elect-Confirmed then left the chancel, to put on the rest of his Episcopal habit (the chimere and lawn sleeves). Having returned, he knelt down in front of the altar, and the hymn *Veni Creator Spiritus* was said over him. The Primus and the Bishops of Edinburgh, Argyll and the Isles, and Brechin, then laid their hands on the head of the Bishop Elect-Confirmed, kneeling before them on his knees, and solemnly consecrated him to the office and work of a Bishop in the Church of God. The Bible was then delivered to him by the Primus, with the prescribed exhortation. Non-communicants having been enjoined to withdraw, the Communion Office was proceeded with, according to the use of the Episcopal Church in Scotland,—the Bishops and clergy, and many of the laity, partaking of the Holy Sacrament. The offertory was devoted to the funds of the Scottish Episcopal Church Society. The service having been concluded the Primus dismissed the congregation with the appointed blessing.

In the evening the Bishops and clergy who remained in town, were entertained at dinner in the George Hotel, by a number of the laity. Covers were laid for about 70. The chair was filled by Mr. Stirling of Kenmure, and Sir Archd. Edmonstone was croupier.

The Episcopal See of Glasgow, anciently called Cumbria, was founded by St. Kentigern, (who founded also the See of St. Asaph in Wales,) towards the end of the sixth century, and was restored by St. David when Prince of Cumbria about the year 1116. It extended into England as far as the Rere-Cross, on Stanmore, until the creation of the See of Carlisle in the year 1133, when the English portion of its territory was assigned for that diocess. The See of Galloway or Whithern owes its origin to St. Ninian, in the beginning of the fifth century; and the province having long been tributary in civil things to the Kings of Northumbria, its Bishops continued to be suffragans of the Archbishop of York until the fourteenth, or perhaps even the fifteenth century. York claimed also the suffraganship of Glasgow, but the claim was resisted, on the ground chiefly that the Bishop of the British kingdom of Cumbria was subject to no metropolitan. In the end of the fifteenth century, Glasgow itself was erected into a metropolitan See, with the same privileges, immunities, and dignities as were enjoyed by the archiepiscopal See of York; and received for its suffragans the Sees of Dunkeld, Dunblane, Galloway, and Argyll, and subsequently that of the Isles, which, together with the See of Man, was long a suffragan of the metropolitan Church of Drontheim. Among those who have been Bishops of Glasgow, since the Reformation, was the meek and pious Leighton. It was from a Bishop of Galloway, Dr. Sydserf, that Archbishop Tillotson received holy orders.

The new Bishop of Glasgow and Galloway will immediately take up his residence in Glasgow. He has already entered on the duties of his office, having yesterday consecrated the Church at Helensburgh. It is understood that the Bishop will officiate to-morrow in the Church at Coatbridge, and on Sunday, the 1st October, in St. Mary's Church, Renfield Street, and either in St. John's, Anderston, or St. Andrew's, Green, Glasgow.

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Amount of Premiums received on the above, $697,455 61
" " received for interest.......... 21,276 43
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Surplus, May 1, 1848,.......... $542,010 58
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MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly.

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.

Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c. DIXON & STONEY.

Cabinet Makers and Upholsterers,
April 8—yly 555 Broadway, near Prince.